

# The Advent And Sabbath **REVIEW & HERALD**

HOLY BIBLE  
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"Here is the Patience of the Saints: Here are they that keep the Commandments of God, and the Faith of Jesus." Rev. 14:12.

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### TWO COVERINGS.

BY J. G. LAMSON.

(West Bay City, Mich.)

I GAZE from my window and warmth there within,  
 On this reeling old earth with its pain and its woe,  
 With its valleys of vice and its mountains of sin,  
 That are hid from our sight by a mantle of snow.  
 But this cover, we know,  
 Of the beautiful snow  
 Will last but a season, and then we'll behold  
 The same deep old blights of the curse as of old.  
 For the earth is not changed, but it keeps every blot;  
 The night comes and goes, each night growing worse;  
 And the snow only covers each sin-burdened spot;  
 And the blemishes show the results of the curse.  
 This covering, then,  
 Only savors of men  
 That make clean the outside but not the within.

I gaze from my heart and the warmth there within,  
 On visions of glory that come to my eyes  
 Of the places ne'er reached by the wages of sin,  
 Of robes of pure righteousness in Paradise.  
 But the cover, we know,  
 Of this beautiful snow,  
 Will not go away; and we ne'er shall behold  
 Again the black furrows of sin as of old.  
 Transgressions are pardoned and sins washed away;  
 The blights of the curse are no more to be found;  
 Earth's darkness and gloom changed to eternal day;  
 And winter ne'er comes to make stubborn the ground,  
 That our covering then  
 May not be as of men,  
 But the garment of Christ bring us Eden again.

## Our Contributors.

"Then they that feared the Lord spake often one to another:  
 and the Lord hearkened, and heard it, and a book of remem-  
 brance was written before him for them that feared the Lord,  
 and that thought upon his name."—Mal. 3:16.

### THE FOLLOWERS OF CHRIST WILL BE MISSIONARIES.

BY MRS. E. G. WHITE.

(Concluded.)

It is a serious thing to embezzle the Lord's goods, to practice robbery toward God; for in so doing the perceptions become perverted and the heart hardened. How barren is the religious experience, how clouded is the understanding, of one who loves not God with pure, unselfish love, and who fails, therefore, to love his neighbor as himself. Though precious opportunities are often presented, he does not accept them, and refuses to wear the yoke of Christ, to be a laborer together with God. Those who follow their selfish, natural inclination, do not make their hearts an abiding place for Christ. They fail to bless others with means that God has lent to them in trust, in order that

they may be his almoners; and instead of dispensing it to the poor, like the slothful servant they bury it in lands or in stocks, or give it to their relatives, and the Lord receives neither interest nor principal. The last great day will reveal to them and to the whole universe what good might have been done, had they not followed their selfish inclinations, and thus robbed God in tithes and offerings. They might have placed their treasure in the bank of heaven, and preserved it in bags that wax not old; but instead of doing this, they expended it upon themselves and their children, and seemed to feel afraid that the Lord would get any of their money or their influence, and thus they met with eternal loss. Let them contemplate the consequence of withholding from God. The slothful servant, who puts not out his Lord's money to usury, loses an eternal inheritance in the kingdom of glory.

The Lord says, "Return unto me, and I will return unto you." Do not, like the slothful servant, ask, Wherein shall I return? wherein have I robbed thee? God has laid out the truth plain and clear before every one who has embezzled his Lord's goods. God is in earnest with us. We make desperate efforts to accumulate money, and there may be flattering appearances of our success; but God says, I will blow upon it, I will scatter their substance as the wind scattereth the chaff.

Those who believe in Christ as a personal Saviour will grow in healthful experience, because they fulfill the conditions laid down in Isaiah 58. The Lord says, "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee ["the Lord our righteousness"]; the glory of the Lord shall be thy rearward." Consider these words, ye complaining, downcast, discontented, homesick souls. Here is the prescription that the prophet Isaiah was commanded of the Lord to present to you for the healing of the spiritual and bodily maladies. "Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am." I am thy Redeemer, the Holy One of Israel. "If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity [not exalting yourself, not thinking yourself very wise and prudent, while censuring and oppressing those who meet with trials and misfortunes; not grieving others by unfeeling, reproachful words and actions]; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday." O how many souls are starving for words of tenderness, for words of brotherly kindness, for words of hope, of faith, of forgiveness, of Christlike love, that will not quench the last spark of hope: "And the Lord shall guide thee

continually, and satisfy thy soul in drouth, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

Let us consider that all these rich blessings are for those who keep the commandments of God. What more can we desire? What richer reward can we ask? "And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it."

"I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie; so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old." "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken."

The Lord Jesus came to our world to seek and to save that which was lost. He said, "I am not come to call the righteous, but sinners to repentance." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." How earnestly we should believe in Christ as our personal Saviour, cultivating an intense desire to use every God-given faculty, every God-intrusted capability of means and influence, to present a crucified and risen Saviour to those who are in darkness. What a pity it is that so many professed Christians are infatuated and deluded with the flattering prospect of becoming rich, in order to make a display and to glorify self before the world. Let every follower of Christ become a living epistle, known and read of all men. Where Christ abides in the heart, there will be deep yearnings of soul for the salvation of those who do not believe in him. Let Christians reveal to every son and daughter of Adam the fact that they are more anxious to practice the good works of Christ in this world, and to be numbered as God's chosen ones, than to be seeking for riches. Let your words and your example be a continual sermon, making

manifest the fact that you are laying up your treasure above, that your life is hid with Christ in God, and that it is your hope to appear with Christ, who is your life, when he shall appear in glory.

“Whosoever therefore will be a friend of the world is the enemy of God.” Let this be your theme for both precept and example; for conformity to the world and harmony with Christ cannot be maintained. Worldly maxims and worldly practices sap spirituality from heart and life. Conformity to the world means resemblance to the world in meeting the world's standard. But how dwelleth the love of God in the soul of him who assimilates to the world? No man can serve the world and Jesus Christ at the same time. There is an irreconcilable antagonism between Christ and the world. Every one who loves Jesus has a solemn work to do for the world; for “ye are laborers together with God.” Christ sought to save the world, not by conformity to it, but by revealing to the world the transforming power of the grace of God to mold and fashion the human character after the likeness of the character of Christ. To go over to the world in our practices will not influence the world to change its principles and practices. With an eye single to the glory of God, we are to live above the world, and yet in every way we are to seek to let the heavenly light shine forth in Christlike actions, and thus exert a powerful influence to save sinners. The moment a professed Christian goes over the line, and follows the fashions of the world, he becomes an idolater, and a stumbling-block to sinners. You can draw the world with you only as you wear Christ's yoke; but you can have no influence for good upon the world in lowering yourself to its low level. Remember Christ gave himself to save you, and you can do no less than give yourself to save souls for whom Christ died.

#### WHO ARE THE ELECT?

BY ELDER FRANCIS HOPE.  
(Southampton, Eng.)

THE elect of God is Christ. He is the tried stone, elect and precious. 1 Peter 1:2. “Behold my servant, whom I uphold; mine elect, in whom my soul delighteth.” Isa. 42:1. But Christ and his people are one, and just as Christ is “the seed” and his people are also the seed, so those who are in Christ are also the elect. God calls them “Israel mine elect.” Chapter 45:4. The Israel of God are the elect of God. Notice it is not those who for a time may profess to be Christ's, but those who are Christ's indeed and are finally saved, for “all Israel [the elect] shall be saved.” Rom. 11:26. That is, all those who are grafted in and become a part of Christ. That the elect are those who will be in the kingdom, is shown by the following texts, where God says of the new earth, “Mine elect shall inherit it, and my servants shall dwell there” (Isa. 65:9), and again in verse 22, “Mine elect shall long enjoy the work of their hands.” The Saviour also shows that the elect will be gathered without the loss of one. Matt. 24:31. God in his purpose and by his foreknowledge looks down to the end and sees his people redeemed in the kingdom; and such ones, because of their acceptance of Christ, have been elected to be saved. That is, only those who are really saved are the elect of God; no more notice is taken in the election of those who fall away than of any others who died in their sins.

The church of God is the body of Christ—the many members. The Lord has from the beginning seen that body perfect and complete, as it will be when redeemed. All who are thus seen in that body, or church, are the elect of God. Again, the church is compared to a temple. The eye of God sees that temple complete, with every stone in its place, and the stones of that temple are the elect of God. Not one of them

will be missing. As the breast-plate of the high-priest, made of precious stones, had on it the names of the tribes of Israel, so in the heavenly sanctuary the names of the elect are engraven on the heart of our great High-priest. “They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.” These are the ones that the Father has given to the Son. These are the sheep of Christ that no one can pluck out of his hand. If one who trusts in Jesus were shut out of the kingdom, the throne of God would be disgraced. Jer. 14:21. God has sworn by himself and given his own life as surety that this will not be so, and thus gives us strong consolation and a certain hope. The doctrine of election, instead of being in any way dark or gloomy, is full of hope, encouragement, and joy to the believer in Jesus. “But,” says one, “this is good for the elect, but how am I to know that I am one of them?”—By believing in Jesus. “Wherefore the rather, brethren, give diligence to make your calling and election sure.” 2 Peter 1:10. As we have seen, the elect are those who trust Jesus,—not those who *have* trusted or those who *will* trust, but those who *do* trust each moment as it is present. This is free to all. So the one thing for us is to be identified with Christ, the elect of God, and in him we can rejoice with joy unspeakable and full of glory, having full assurance of faith and a sure and certain hope.

#### THE PUBLIC DANCE.

H. M. LAWTON.

(Bible School, Battle Creek.)

THERE is no public gathering at present so well calculated to mislead the young as the public dance. While the temperance workers are doing much to establish sobriety and virtue in our cities, Christian people generally ought not to forget other evils, which, if neglected, prove nearly if not quite as dangerous to the young as the liquor traffic and its results.

That the public dance is one of the leading vices of the present time, is evident from its debasing influence and from its popularity among the irreligious classes. Christians do not go to public dances. Some church-members attend them, but as there is a vast difference between dancing church-members and true Christians, the error is easily accounted for. Character is naturally low enough without the cultivation of sinful propensities. By common consent men are allowed generally more and greater liberties, and are expected to endure more fatigue than women. But it is not so at the public dance. Here, women are expected to endure more fatigue than men. To dance with but one gentleman will not excuse a lady. She must dance with two and sometimes more, until her physical organism is often greatly impaired.

Dances are usually conducted in the night, and thus the time which God designed for sleep is devoted to evil. It is bad enough to remain up a part of the night on any occasion, without the severe physical exertion; but dancing in crowded rooms is a severe physical and nervous strain. Then, too, some persons attend these gatherings for two or three nights in succession. This is still worse. Add to all this a poor state of health, and the injury may become permanent for life. It is certain that life is thus frequently shortened.

The Spirit of Christ is never manifested at the public dance. On the contrary, the spirit of the adversary is always present. The backslider readily finds a home in the dancing-hall. A decrease of interest in religion is certainly attended with a corresponding increase of interest in the social circle of the public dance. Besides, the best persons of society, especially those whose lives and characters are of value to the world, are not frequenters of the dancing-hall.

#### CHRIST THE SEED OF DAVID.

BY ELDER J. H. DURLAND.

(Battle Creek, Mich.)

AN inquiry has been received from a reader of my article on the “Mystery of His Will,” asking “how Christ could be of the seed of David, when Joseph was not his father, and there is no genealogy of Mary that traces her lineage back to David?”

In answer to this query I will say that we have better evidence that Jesus Christ is the seed of David than any genealogy. *It is the word of God.* “Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.” Rom. 1:3, 4. Many years before Christ was born, the prophecies declared that he should be of David's posterity. “And when thy [David's] days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established forever before thee; thy throne shall be established forever.” 2 Sam. 7:12, 15, 16. Peter, in his discourse on the day of Pentecost, said of David, “Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, *according to the flesh*, he would raise up Christ to sit on his throne.” Acts 2:30.

When his birth was announced, it was said of him: “He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.” Luke 1:32. This was said to Mary when the manner of his birth was explained to her. (See verses 34, 35.) But note carefully the words of the angel as to his relation to David. “*The Lord God shall give unto him the throne of his father David.*” It was told her that he should be begotten by the Holy Spirit, which would cut him off from Joseph's genealogy, yet Mary did not question the angel in regard to how he could be of the house of David. And why not?—Because she knew that she was of that house, and to be born of her would make him a descendant of David according to the flesh.

When Jesus was brought into the temple, Simeon bore testimony that the child was the promised Messiah, who was to be of the house of David. (See Luke 2:26-34.) Zacharias prophesied of him when he received his own son, that he should be a descendant of David, according to what had been recorded of him by all the prophets. Luke 1:69, 70. Zacharias's own wife was a relative of Mary, and they were both fully informed in regard to the birth of Jesus (Luke 1:36-45), and acquainted with the genealogy of Mary, yet he never questioned the birth of our Saviour, but accepted it as the one spoken of by the prophets.

The relation of Elizabeth and Mary is recorded in Luke 1:36, to be that of cousins. The Greek word is defined, “of the same stock, or descent, hence kin, kindred.” They were probably kinswomen on their mother's side, Elizabeth's father being of the tribe of Levi, and Mary's father of the tribe of Judah, through whom all the kings were to come, and from whence came David.

Christ's work for fallen man was to be a peculiar one in that he was to be both priest and king. The psalmist prophesied of him thus: “The Lord hath sworn, and will not repent: Thou art a priest forever after the order of Melchisedec.” Ps. 110:4. In the book of Hebrews Christ is declared to have been after that order. Heb. 5:6, 10; 7:11. Melchisedec

was both king and priest. Christ, to be of his order, was to fill both these positions. But to be a priest after the Levitical priesthood was to have a clean genealogy in that tribe. (See Neh. 7:63, 64.) To be a king after the regular order of kings, he must have a clear record back to Judah. But it was said of Melchisedec that he was "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." Heb. 7:3. His genealogy could not be traced back, therefore he had no *pedigree*, as the margin of the text reads. There was a deficiency in his record, so that his ancestry could not be traced. But his priesthood work as well as his kingship could not be questioned, for he was appointed by Jehovah.

While Jesus had not a clear genealogical record according to the Levitical law, which he would have needed in order to have been a priest, he did have that which was above all law; *i. e.*, the word of God, which made him of the seed of David, through Mary, and a priest by divine appointment. Thus was Jesus of the flesh of David and subject to all the infirmities of that flesh. He condemned sin in that flesh, and has taken that flesh glorified to the right hand of God, where he is both King and High-priest after the order of Melchisedec. When he leaves his Father's throne to come to the earth, he will break the power of all the earthly kings, and establish his own throne where David's throne was; "and of his kingdom there shall be no end." Luke 1:33.

**"THAT THEY MIGHT KNOW THEE."**

BY E. E. FARNSWORTH.  
(Blairsburg, Ia.)

"AND this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." John 17:3. The great mission of Christ was to reveal the Father, and in a special sense to reveal the tenderness of his love toward the children of men. How many of us *know* God? How many of us recognize in him a loving, sympathizing friend, whose heart beats in sympathy with every human woe, and who, if we would only let him, will wash us from the impurities of sin, put upon us the robe of his own righteousness, adopt us into his own family, and satisfy our souls with the abundance of his love?

"God is love," and the individual who knows him, who understands his thoughts of love, cannot refuse to enter the service of such a Friend. Eternal life is embraced in knowing him. God has invited us to become acquainted with him. "Acquaint now thyself with him, and be at peace." Are we acquainted with him? Do we love to visit with him? and is there such an intimacy between him and our souls that we can hold constant communion with him? Even while engaged in the duties of life, are there messages of love frequently ascending from our hearts, and we in return receiving the welling up of his Spirit in our hearts? "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth; for in these things I delight, saith the Lord." Jer. 9:23, 24.

Do we thus know him? Then there should continually arise from our hearts, triumphant songs of praise for such an abundant salvation. Like the Saviour our life work should be to reveal the character of God to the world. O how much better we can show forth his praises when our own souls are feeding upon the heavenly manna, and are drinking of that living water which Christ alone gives.

**THE ANGEL OF MERCY.**

BY ANNIE A. SMITH.  
(Battle Creek, Mich.)

SINCE first fell the curse on this fair world of ours,  
And Satan brought death into Eden's bright bowers,  
The Angel of Mercy unwearied has stood  
And veiled with her pinions the evil and good.

But the message now comes from the great King of kings,—

"The Angel of Mercy is folding her wings;"  
Soon her pitying face she will silently cover,  
And earth's day of grace will forever be over.

O Angel of Mercy, sweet Spirit of Light,  
Leave not this world in the darkness of night;  
Pause yet awhile on thy heavenward way,  
Deign with humanity longer to stay.

Then haste thee, O sinner, a refuge to find  
From the woes that o'ershadow the lost of mankind;  
For a low muttered voice thro' the deepening gloom  
Of the on-coming storm, is foretelling thy doom.

O come, while the angel still lingers below,  
Ere the four winds of heaven in fury shall blow,  
And thy frail bark of life, when the tempest is o'er,  
Shall be left a drear wreck on eternity's shore.

**CHURCH MUSIC.**

BY W. F. HILLMAN.  
(Dodge Center, Minn.)

A REVIVAL of gospel singing seems always to accompany a genuine, widely felt revival of religion, not simply as a result of the latter, but as one of its main causes. The grand chorals of Luther's day have helped to keep Protestantism alive in Germany during the intervening centuries. John Wesley's wonderful preaching was one of the most efficient agencies for propagating gospel truth during the eighteenth century, but Charles Wesley's devotional hymns seem to have retained more lasting power for good. Moody's great power as a revivalist has been grandly supplemented by the earnest gospel singing of Sankey. I need not cite other cases to show that hearty congregational singing which is permeated with simple but profound gospel truth, is characteristic of every widely felt revival of true religion. Thousands of living witnesses will gladly testify to the close connection of devout song with the spiritual quickening of their own lives.

Singing is one of the readiest and most impressive ways of instilling into the minds and hearts of the people patriotism, temperance, zeal, and every kind of vital truth. An oppressed people that are continually singing songs of freedom will ere long break the oppressor's yoke from off their necks. Have you not often heard the old veterans tell how our country's defenders were moved to heroic deeds by the songs sung by the camp-fire? It is said that the Japanese have largely sung their way to victory over the Chinese during the present conflict between those nations. For impressively teaching gospel theology the Holy Spirit uses the singing of such well-known hymns as, "Alas, and did my Saviour bleed?" and, "There is a fountain filled with blood."

As with other agencies that may be used for good, singing, to be most effective, needs to be cultivated. At least nine persons out of every ten have sufficient natural endowments to become fairly good singers. Of course it would be folly to expect to read music readily and correctly without putting forth any effort to learn. It is expected that one will spend many months at school to learn to read the language that he can already speak more or less fluently; but many a person will go a few evenings to a singing school, and if he cannot then readily and correctly read and sing the musical staff, he very foolishly gives up and says he never can learn to sing. True, many people seldom if ever have a good chance to learn to sing by note, but multitudes of others who have such a chance, fail to improve it. They never learn the singing art, simply because they

will not try, and thus bury their talent for singing. Would that such could be led to see that the neglect of this God-given talent inevitably adds to their accountability to God. I verily believe that thousands of souls will be lost that might have been saved had professing Christians tried to learn to sing as they might and should have done.

Instrumental music may be a help to vocal music, but it can never take the place of the latter; and in worship it ought to be subordinate to the melody of the human voice. Often church organists play as if the chief purpose of the musical part of the worship were to show off the organ rather than in a subordinate way to assist and guide the singing.

Some one who delights in singing to God's praise should be chosen and upheld by the goodwill and co-operation of the church as its chorister,—not that he should do all the singing; or start every song. In prayer and conference meetings let every one who can speak or sing or pray to edification, do so. The chorister should always be an earnest, consistent Christian as well as a good singer.

Good church music is too little appreciated generally, and it is often much neglected by honest and even zealous Christians. If this part of public worship were rendered as well as it might and should be, many times it would influence people to come to God's house, and to consecrate their lives to his service, when eloquent preaching could not effect such results.

**BELIEFS OF THE ORIENTAL CHURCHES.**

BY L. J. CALDWELL.  
(Battle Creek, Mich.)

THE Armenian, Nestorian, Abyssinian, Greek, and Roman churches all practiced infant baptism by trine immersion. They all practiced infant communion, and many of them added infant chrism and infant confirmation. Of course they all taught infant damnation. They all worshiped and prayed to the dead, especially the ever blessed Virgin Mary. They all showed a high regard for sacred crosses, relics, pictures, shrines, images, etc., and seemed to a practical western mind to imitate the pagans in paying more service to the dead than to the living. Only the Bible hinges all future life on the resurrection of the body, and dares to affirm that "the dead know not anything." 1 Cor. 15:12-32; Eccl. 9:5, 10.

Monasticism and clerical celibacy are important features of all the Oriental faiths, as are penances and fasting. The Nestorian church keeps two hundred fast days yearly; the Abyssinian, one hundred and eighty-two; the Armenian, one hundred and sixty-five; the Greek, one hundred and four; the Roman, sixty-four. They all conduct services in an unknown tongue, and have little extempore preaching or prayer or congregational singing. All of them practice many ceremonies, as bowings, crossings, processions, incensing, sprinkling with holy water, etc., and make much of tapers, vestments, chanting, and other "ecclesiastical machinery."

Rome alone denies the Bible and the communion wine to the laity. All of them "commune fasting;" that is, they take no food from the previous midnight till after communion. This explains why masses are never celebrated in the afternoon—hunger prevents.

As will be readily perceived by the well-informed reader, the Reformation was a wonderful breaking away from the servitude of dead men and dead forms, and priests and sacraments. It gave such an immense impulse to the Bible truth of individual access and responsibility to God and to each other as to create, under God, what we call modern civilization. "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

### CAN IT BE?

BY MRS. H. C. PARROTT.

(Diamond, Mo.)

CAN it be that I rose in the morning  
And took up the work of the day,  
With its cares and its crosses so heavy  
Without kneeling a moment to pray?  
CAN it be that I took of life's blessing  
With no thought of my God's loving care  
That day after day is about me,  
Without even one moment of prayer?

Can it be that at noontide, when resting  
From the burden and heat of the day  
In a cool, shady place by the wayside,  
That there I forgot, too, to pray?  
CAN it be, when my day's work was ended,  
And I rested from toil and from care,  
That I never once turned my face upward  
To commune with my Father in prayer?

No wonder the day seemed so lengthened,  
And its burdens so heavy to bear,  
And I so impatient and fretful  
When I offered not one word of prayer.  
God pity the soul that is living  
So far from his Father away,  
That in all of life's cares and its blessings,  
He never once thinketh to pray.

### REFRESHING DRINKS AND DELICACIES FOR THE SICK.

BY MRS. E. E. KELLOGG.

In many fevers and acute diseases, but little food is required, and that of a character which merely appeases hunger and quenches thirst, without stimulation and without affording much nourishment.

Preparations from sago, tapioca, and other farinaceous substances are sometimes serviceable for this purpose. Oranges, grapes, and other perfectly ripened and juicy fruits are also most excellent. They are nature's own delicacies, and serve both for food and drink. They should not, however, be kept in the sick room, but preserved in some cool place, and served when needed, as fresh and in as dainty a manner as possible. Like all food provided for the sick, they should be arranged to please the eye as well as the palate. The capricious appetite of an invalid will often refuse insidious fruit from the hand of a nurse, which would have been gladly accepted had it been served in a dainty manner, with a clean napkin.

The juice of the various small fruits and berries forms a basis from which may be made many refreshing drinks especially acceptable to the dry, parched mouth of a sick person. Fruit juices can be prepared with but little trouble.

Beverages from fruit juices are prepared by using a small quantity of the juice, and sufficient cold water to dilute it to the taste. If it is desirable to use such a drink for a sick person in some household where fruit juices have not been put up for the purpose, the juice may be obtained from a can of strawberries, raspberries, or other small fruit, by turning the whole into a coarse cloth and straining off the juice; or a tablespoonful of currant or other jelly may be dissolved in a tumbler of warm water, and allowed to cool. Either will make a good substitute for the prepared fruit juice, though the flavor will be less delicate.

#### RECIPES.

*Almond Milk.*—Blanch a quarter of a pound of shelled almonds by pouring over them a quart of boiling water, and when the skins soften, rubbing them off with a coarse towel. Pound the almonds in a mortar, a few at a time, adding four or five drops of milk occasionally, to pre-

vent their oiling. About one tablespoonful of milk in all will be sufficient. When finely pounded, mix the almonds with a pint of milk, two tablespoonfuls of sugar, and a little piece of lemon rind. Place the whole over the fire to simmer for a little time. Strain, if preferred, and serve cold.

*Barley Lemonade.*—Put a half cup of pearl barley into a quart of cold water, and simmer gently until the water has become mucilaginous and quite thick. This will take from an hour to an hour and a half. The barley will absorb most of the water, but the quantity given should make a teacupful of good, thick barley water. Add to this two teaspoonfuls of lemon juice and a tablespoonful of sugar. Let it get cold before serving. By returning the barley to the stewpan with another quart of cold water, and simmering for an hour or an hour and a half longer, a second cup of barley water may be obtained, almost as good as the first.

*Eggnog.*—Beat the white of an egg to a stiff froth, add one tablespoonful of white sugar, then beat again. Next add the yolk, and beat; then a tablespoonful of milk, one of cold water, and one of any fruit juice desired.

*Eggnog, No. 2.*—Prepare as above, using two tablespoonfuls of water instead of one of water and one of milk, and a teaspoonful of lemon juice in place of other fruit juice.

*Eggnog, No. 3.*—Beat the yolk of a freshly laid egg with a tablespoonful of sugar until it is light and creamy; add to this one-half cup of hot milk, and stir in lightly the stiffly beaten white of the egg. Serve at once.

*Hot Lemonade.*—Put in a glass a thin slice of lemon and the juice of half a small lemon, being careful to remove all seeds; mix with it one dessertspoonful of white sugar, and fill the glass with boiling water. Or, remove the peel of a lemon in very thin parings, turn one pint of boiling water over them, letting it stand for a few moments covered. Remove the peel, add the juice of a lemon and one tablespoonful of sugar, and serve.

*Orangeade.*—Rub lightly two ounces of lump sugar on the rind of two nice, fresh oranges, to extract the flavor; put this sugar into a pitcher, to which add the juice expressed from the oranges and that from one lemon. Pour over all one pint of cold water, stir thoroughly, and serve.—"*Science in the Kitchen.*"

### DANGER FROM COLD FEET.

BY DAVID PAULSON, M. D.

(Sanitarium.)

THE majority of people at this season of the year suffer more or less from cold feet. Many look upon this merely as an inconvenience, and see no serious danger to health or life therein. We should remember that perfect health depends upon perfect circulation. The lower limbs are provided with large blood-vessels which normally contain a large proportion of the blood of the body. When the lower limbs are cold, these vessels contract, and a large share of the blood which naturally would course through them must find room somewhere else. This tends to congestion of the internal organs and renders them much more liable to permanent disease upon contracting a "cold." Many people who suffer from cold feet find that this condition continues even when sitting in a warm room. It is a most common thing to hear people say, "My feet are never warm." The reason for this is that the blood-vessels, which at first contract only temporarily, when subjected to long continued cold, after a time become so habitually. Under these circumstances it is impossible not to suffer from headaches and other unpleasant symptoms, which must arise from this condition of unbalanced circulation.

The lower limbs are so much farther removed

from the center of circulation that if anything they should be clothed warmer than the chest, because the circulation there is normally feebler than it is over the body, but instead of that, we find the chest with a number of thicknesses of garments, while the feet are very scantily clad.

Some have thought that if they should harden the feet to endure cold, they would be able to endure exposure, like the face, without any serious injury. This is a mistake, because God provided the face with a much more extensive circulation than any other part of the body, for he knew that it must be exposed. We may harden the body as a whole, but we cannot do so to any one organ or part of the body without producing injury. If the principle is clearly understood that the feet must be clothed as warmly as any other part of the body, then the means whereby this can be accomplished will suggest itself to all. To most people felt foot-wear is the very best, because it allows the moisture to escape, thus keeping the feet perfectly dry and at the same time well protected from the cold.

It should be remembered that many serious diseases and much suffering have their origin in habitually cold feet. Many are prevented from clothing their limbs properly from a fear that if they should do so, it would tend to make them tender; but the same reason does not prevent them from clothing other parts of the body, when the same reason holds equally good, while the consequences of a neglect to do so would not be nearly so serious as the same neglect in regard to the feet.

### A FATHER'S PRAYERS.

JOHN G. PATON, the devoted missionary to the New Hebrides, has given to the world his autobiography in two volumes. Such trials of faith as he passed through in the perilous work of opening the island of Tanna to the gospel, have had but few parallels in the annals of heroism. He was the son of a devout but poor Scotch stocking-weaver. Having toiled at his father's trade through childhood and early youth, he left the parental roof for Glasgow and the world. His father accompanied him a distance as he set out with all his earthly store tied up in a pocket handkerchief. This is the beautiful account that he gives of that walk with his father. As we read it, we cannot but wish that all boys and girls could leave home with such holy memories:—

"My dear father walked with me the first six miles of the way. His counsels and tears and heavenly conversation on that parting journey are as fresh in my heart as if it had been yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene. For the last half mile or so we walked on together in almost unbroken silence,—my father, as was often his custom, carrying hat in hand, while his long, flowing yellow hair (then yellow, but in later years white as snow) streamed like a girl's down his shoulders. His lips kept moving in silent prayers for me, and his tears fell fast when our eyes met each other in looks for which all speech was vain. We halted on reaching the appointed parting-place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said:—

"God bless you, my son! Your father's God prosper you, and keep you from all evil!"

"Unable to say more, his lips kept moving in silent prayer; in tears we embraced and parted. I ran off as fast as I could, and, when about to turn a corner in the road where he would lose sight of me, I looked back and saw him still standing with head uncovered where I had left him. Waving my hat in adieu, I was round the corner and out of sight in an instant. But my heart was too full and sore to carry me farther, so I darted into the side of the road and wept for a time. Then, rising up cautiously, I climbed the dyke to see if he yet stood where I

had left him, and just at that moment I caught a glimpse of him climbing the dyke and looking out for me! He did not see me, and after he had gazed eagerly in my direction for awhile, he got down, turned his face toward home, and began to return — his head still uncovered, and his heart, I felt sure, still rising in prayers for me. I watched through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonor such a father and mother as he had given me. The appearance of my father, when we parted, — his advice, prayers, and tears, — the road, the dyke, the climbing up on it and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind, and do so now while I am writing, as if it had been but an hour ago. In my earlier years particularly, when exposed to many temptations, his parting form rose before me as that of a guardian angel. It is no Pharisaism, but deep gratitude, which makes me here testify that the memory of that scene not only helped, by God's grace, to keep me pure from the prevailing sins, but also stimulated me in all my studies, that I might not fall short of his hopes, and in all my Christian duties, that I might faithfully follow his shining example."

#### GRAHAM FLOUR.

BY MRS. D. A. FITCH.  
(Sanitarium Cooking School.)

WE acknowledge you are right when you say, "It is almost impossible to obtain good graham flour in the average market;" for much of it is simply bran and some inferior white flour mixed, or at best the finest of the white flour has been removed to sell as "fancy patent." We do not thus speak on our own authority, for these facts have been stated to us by several millers doing a large business.

In preceding articles we have shown that the system demands every part of the wheat kernel, that it may be properly nourished; therefore, if we are robbed of any part, the remaining ones must be supplemented in some way. Without doubt, it is wiser to dispense with the starchy portion than the nitrogenous, for the ordinary menu usually abounds in carbonaceous material anyway. The robbed and mixed graham flour of which we have spoken, very likely lacks sweetness, and so sugar or molasses is frequently added, thus taxing the digestive organs and cloying the appetite.

Probably there is no graham flour more nearly perfect than that manufactured by the old, or "stone" process, and we are very sure it surpasses the new in sweetness. The best of wheat should always be freed from seeds of weeds or any other foreign substance. Having once been successful in securing a good article, continue dealing with the same miller. Such flour will cost a trifle more than the others, but it is really far cheaper.

We understand that the alimentary canal is made up of muscular coats, and it is by the strength of their contractions that it is kept clear of effete matter. Now it is plain that if a scanty amount of muscle-making food is eaten, there must be weak peristaltic action, and the result is constipation and its many attendant evils. But we do not understand it to be necessary that this muscle-maker *must* be taken in the form of coarse bran (in some cases a mechanical irritant), but that all may be reduced to a fine flour, and very satisfactory results follow. To be sure it will be a dark flour, and make dark bread, but the consumers will have light hearts, bright eyes, and rosy cheeks, — all other things being equal. Starvation diet even in well-to-do families has too long been the rule; but we are hoping for the dawning and even the full light of a better day, especially among those who are waiting the coming of the dear Saviour.

## The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 32: 20.

### SOUTH AFRICA.

It has been some time since I have reported concerning the work in this colony. We have been very highly favored for a few months by the presence and labors of Elder Haskell. After his arrival special services were held with the Cape Town and Claremont churches, in which the labors of Elder Haskell were highly appreciated. Oct. 15 Elder Haskell, Mrs. Robinson, and the writer started on a tour to visit the churches and companies. Our first point was Beaconsfield, which place we reached after a journey of two nights and one day by train. Beaconsfield is in close proximity to Kimberley. Several of the diamond mines are in Beaconsfield, and formerly it was a very prosperous town. But since the centering of the diamond industry into the De Beers monopoly, this town has greatly deteriorated. This was one of the first places in which our work started in the colony. On the outskirts of Beaconsfield lies the farm recently owned by the Wessels family, on which have been discovered some of the richest diamond mines in the world. The church in Beaconsfield numbers some over fifty members. A house of worship was erected several years ago under the direction of Elder Boyd. About nine months ago a school was opened in rooms adjoining the church building, under the management of sister Sarah E. Peck. This school opened with an attendance of fourteen, all children of Sabbath-keepers; but the attendance constantly increased, until at the close of the third term there was a regular attendance of forty-seven, two thirds of whom were children of those not of our faith. At the closing exercises of school, sister Peck gave an exhibition of the progress made by her pupils. The church was filled with interested spectators, many testifying to the fact that their children never made such progress in their studies before. Sister Peck, in her report to the Conference Committee, attributes the success of the school to the fact that "we have tried to keep constantly in mind the fact that it was a branch of the Lord's work, and have not hesitated to make this prominent."

Two of our brethren have been doing colportage in Kimberley and Beaconsfield during the past year. A good portion of the time they have been delivering each week from three to five hundred copies of *Present Truth*. They have also sold a large number of "Steps to Christ," "Christ and His Righteousness," and other small works. Since the opening of the school sister Hetty Hurd has been engaged in Bible work in Beaconsfield. As the result of all this labor, many have become interested in the truth, some of whom were led fully to take their stand during the recent series of meetings with the church. Our meetings with this church were in some respects quite remarkable. We held meetings over two Sabbaths, and the intervening time we held in all twenty-four meetings, besides the Sabbath-schools. Almost without a single exception every one of our people attended every service, notwithstanding the fact that meeting was held each morning at 5:30, and several had from one and a half to two and a half miles to go. There was also quite a good attendance of those not of our faith at nearly all our meetings. The Spirit of the Lord came into the meetings from the very beginning, and hearts were deeply affected at each meeting. Elder Haskell had unusual freedom in speaking. On the first Sabbath a gentleman attended the forenoon service, who had never heard anything of our work. He attended the social meeting in the afternoon, and testified to the fact that he was converted while listening to the sermon in the morning, and there was a ring to his testi-

mony which showed that he knew whereof he spoke. The whole church was greatly blessed by the meeting, and several took their stand fully for the truth.

We left Beaconsfield, Oct. 29, to visit the churches and companies in the Eastern Province. At Cathcart we stopped a few days at the farm and hospitable home of brother J. H. Tarr, where they have "a church in his own house." Brother Tarr, who lives on a large farm containing about six thousand acres, has a family of sixteen children, all living; besides, a few years ago, his brother died and left him a legacy of seven orphan children whom he has since cared for. Two of the sons have been in America for a few years, fitting themselves to act some part in the work in this country, and four of them have been in our college here since its opening. The whole family, except the very youngest ones, are professing Christians and manifest the fruits of a Christian experience. They have a regular school, and conduct Sabbath service each week. They employ quite a number of natives, whom they treat in a kind and Christian manner. This is very noticeable, being a contrast to the usual treatment of the natives in this country. The result is that some of these persons have lived on the farm for many years and know no other home.

The next point visited was East London, a seaport town, over nine hundred miles from Cape Town. Here Elders Hankins and Thompson had been laboring for several months. They had met a good deal of prejudice, but had succeeded in working up an extensive interest by house-to-house work with tracts and visiting. A few had taken their stand on the truth. After spending a few days in East London, we visited King William's Town, where brother Fletcher Tarr has been laboring the past year. Here we found a company of sixteen keeping the Sabbath, who seem to be rejoicing in the truth. Brother Tarr had secured an invitation for Elder Haskell to deliver a lecture at the regular meeting of the Good Templars. He had good freedom in speaking to a full house, all of whom seemed much interested. We held meetings with the Sabbath-keepers several evenings and over Sabbath and Sunday, leaving Sunday evening for Graham's Town, which we reached after a long and tedious journey of two nights and two days. At Graham's Town we were met by brethren who took us in their carts to Rokeby Park, where there is a church of our people, with whom we held meetings twice a day for one week. We enjoyed good freedom at these meetings and a good degree of the Spirit of the Lord. We left Graham's Town, Wednesday morning, Nov. 21, and reached home on Friday morning, just a few days before the opening of our institute, which had been appointed to begin Nov. 30 and close Jan. 8.

We are now well started in our institute work. Four hours each day are devoted to Bible study, and at other hours various other exercises are brought in. We have a regular class of about one hundred in daily attendance, and fresh drops of the latter rain are beginning to fall upon us in connection with our Bible study. Elder Haskell takes the lead in the Bible study, and many precious rays of light are daily breaking forth upon us. We are looking for still greater things before we separate. The college having closed its year's work a few days before the institute opened, we utilize the boarding home for the accommodation of visitors, of whom there is a family of over sixty. At the close of the institute the third annual session of the South African Conference is to be held. At the close of the Conference, the Orphans' Home is to be dedicated and opened. The building for this purpose, a substantial two-story structure, is now completed and is being furnished. It is situated in a beautiful grove of pine trees, and is in every way a nice location for an institution of its kind. It will accommodate from twenty-five

to thirty children. Arrangements are made to proceed at once with the erection of the sanitarium building as soon as the institute and Conference are over. More about our institute and Conference later. A. T. ROBINSON.

#### ARGENTINA.

SINCE my last report, I have visited San Cristobal, in the Province of Santa Fé; Buenos Ayres, and Crespo in the province of Entre Rios. From the latter place I was called to Buenos Ayres on business relating to our work there. At the first mentioned place I organized a church of thirteen members. These are Germans who embraced the truth largely through reading. There are others who became interested while I was there, who will, I hope, embrace the truth.

At Buenos Ayres a church of twelve members was organized. At this place earnest, systematic work should be done. A Spanish Methodist minister comes to the meeting every Sabbath, and seems to be interested. A Bible colporter from Rosario has written to him desiring to know why Sunday is observed by Christians. This man desires to take hold of the truth, but is waiting for an answer from the minister. The minister said to us, "There is no evidence for Sunday-keeping in the Bible." He is convinced to a certain extent, and is investigating the subject farther. Two German ladies have commenced to keep the Sabbath at Montevideo. One united with the Buenos Ayres church, and the other has lately begun to keep the Sabbath through the labors of the first one. I will visit them again on my way to Brazil, which will be in about two months or less. We will have quarterly meeting here at Buenos Ayres next Sabbath.

The work at Crespo is onward. During my last visit I labored there about three weeks. Ten more were added to the church, which now numbers fifty-one, and others are deeply interested. Those who have joined the church are all adults. The Sabbath-school numbers eighty at present. There will soon be two schools, as the brethren live in two groups, ten miles from each other. We organized a tract society, and the donations for that amounted to \$140, national money, at one meeting of the society. They have begun to distribute tracts, and the Lord is blessing in sowing the seed of truth.

I held meetings with the children, and some earnest prayers were offered by them. The most of them enjoy the meetings, and some of them have expressed a desire to be baptized. They need a God-fearing teacher to instruct them both mentally and spiritually. I never was in a place where demands for labor were so urgent. I have visited a number of villages in Crespo. At all of them quite a large number desire to hear more of the truth. The most of our brethren are poor and will have no tithe to give until after harvest, but they have a desire to do all they can to advance the cause. There is spiritual life in their meetings. As an illustration of the way the work goes here, I will give a letter which I lately received:—

*“Colonia, Nov. 8, 1894.*

*“Mr. Westphal.*

“RESPECTED SIR: I take the liberty of addressing you, to inform you that we are fourteen or fifteen persons who wish to embrace the Adventist faith and be baptized. If your time is not fully occupied, we hope you will make us a visit. We are three families who keep the Sabbath of our Lord. We have had your canvasser, Mr. L. Brooking, a most devoted servant of the Lord, among us. He helped to enlighten us in God's law. There are many who refuse to be enlightened. Here is ample ground for a pastor. The colony is well populated. If you can be spared from your congregation, let us know as soon as possible, that we may prepare for your coming.”

I shall visit this company in a few weeks and also the company at San Cristobal, but will first visit Crespo. We can see that there are souls thirsting for the truth everywhere in these southern countries. I spent one day in Montevideo last October. There is an urgent call for help from that city.

According to the census of 1890 there were foreigners who had come to Argentina from 1860 to 1890 in number as follows: Italians, 581,000; Spanish, 174,000; French, 104,000; British, 23,000; Germans, 79,000. Here is a field for work in five languages. Besides these foreigners, there were in 1890, 3,085,000 Argentinians. The population has greatly increased since then.

I will add that I also visited Esperanza in the province of Santa Fé. There are two French families keeping the Sabbath there. They need instruction in regard to the temperance question. In Uruguay among the Waldenses a few have begun to keep the Sabbath. They speak Spanish and French. There are also some German Waldenses who are interested in the truth, and one or two have begun to keep the Sabbath.

*Nov. 26.*

F. H. WESTPHAL.

### Special Mention.

#### FRANCE AND MADAGASCAR.

Now that France has actually entered upon the conquest of Madagascar, and hostilities have begun, the world is inquiring what right she has forcibly to take possession of so large an island, remote from her own shores. This query may be answered in the following manner: Moral right she has none; but the aggressive policy of the nations of the world in appropriating to their own use whatever land or country presents favorable conditions for trade or the extension of their territory and power, has become such a well-established national custom among the powers of Europe, that while individuals may and do denounce this course of France from a moral standpoint, the nations, as nations, having pursued the same selfish course, are unable to protest in a national capacity. English history abounds with such instances of wholesale land-grabbing, and her great colonial enterprises have frequently depended upon the success of such morally doubtful undertakings. Other nations are also more or less culpable, and for this reason the powers of Europe, which might naturally be expected to protest against the occupation of Madagascar by France, are consequently silent, and thus the right of France to take possession of the island is conceded.

England has a superior naval power, with immense interests in Africa, and is the only nation that could effectually block France in this project; but England has specifically admitted the right of France to the control of affairs in Madagascar. This was brought about in the following manner: France has for a long time claimed that she held a protectorate over the island, but the other powers, including England, did not agree in granting to France this position. But in 1885 France saw her opportunity to gain from England an acknowledgment of her claims. In that year England gave up to Germany Heligoland, an island in the North Sea, in return for the relinquishment of Germany's claim on the island of Zanzibar and some other territory on the African Continent. But as there was an existing treaty between the powers which guaranteed the independence of Zanzibar, France refused her consent to the bargain. To pur-

chase the consent of France to England's exclusive control of Zanzibar, the claims of France to Madagascar were allowed by an express article of international agreement; so England must allow France to have her own way in that island. It is true there were some limitations as to the extent of the authority of France over the island, but it is known there are many ways of brushing aside anything of that nature when a nation has determined to pursue a career of conquest.

The only real opposition to the conquest of the island that France has to meet will undoubtedly be from the Hovas. These are a large tribe inhabiting the interior of the island, and supposed to number about 1,500,000, the whole population of the island being 5,000,000. The kingdom of the Hovas is governed by Queen Ranavalona. Not many years ago it was a heathen land, but Protestant missions have done much good in the island, and some form of Christianity has been acknowledged as the State religion. No doubt many heathen practices still prevail. The island contains 230,000 square miles, which is 24,000 square miles larger than France herself. It has great natural resources. War between France and the Hovas has now begun, a French expedition is now on the island, and the French cruisers will keep watch that no arms or other warlike material reaches the Hovas from the outside. While the sympathy of the world is largely with the Hovas, sympathy alone will not be very likely to prevent the complete absorption of the island by France.

M. E. K.

#### THE DEADLY NOVEL.

It is often observed that no class of people are more susceptible to prevailing influences than the youth. Hence no feature of our social life is to be more carefully guarded than the influences with which the youth are invested. The reading, or rather the trash, with which our land is flooded, is doubtless working a far greater evil than any other Satanic agency that is at work. The liquor and tobacco evils are very great, but the cheap novel evil is infinitely greater.

If any one is in doubt in regard to this claim, let him observe in the daily record of crime the ages of those who are involved. The great majority of the criminals of to-day are under twenty-five years of age, and many of them not yet out of their teens. Boys and girls aspire to lives of adventure and in many cases leave comfortable homes to engage in outlawry. These cases are so common that we do not need to specify instances. In one of our Eastern States two small boys were punished in school. They sought revenge by attempting to derail in a dangerous place a crowded passenger train upon which the teacher was going to her home. And they were very nearly successful. Two boys in Indiana, children of respectable parents, armed themselves like brigands and committed several daring burglaries, throwing away their plunder, just because of the passion aroused by reading vile stories. Over sixty young boys are now in Chicago jails, charged with crimes, waiting the action of the grand jury.

Those who traffic in this kind of reading are sowing baleful seeds. Their work is in many respects more deadly than that of the rum-seller. Children would better never learn to read than to use their abilities in that direction.

G. C. T.

**WILL SATOLLI HUMBUG THE NATION ?**

THERE is no question that the ablegate Satolli intends to keep himself and his doings before the American people. That shrewd observer of men, P. T. Barnum, once declared that there was nothing the American people enjoyed so well as to be humbugged! The reception given in this country to this representative of medieval superstition and papal domination proves Mr. Barnum's statement to be correct. The American people certainly do enjoy being humbugged, and never in this nation's history has it had so favorable an opportunity as in its relations to Mgr. Satolli.

The American Catholic clergy, who never wanted Satolli here, and who hate him most cordially now that he is here, fairly tumble over each other in their anxiety to do him honor. The Catholic common people, really believing that the simulated love of their archbishops, bishops, and priests for him is sincere, look upon him as a kind of demigod, almost equal in sanctity and authority to his holiness (?) the pope himself. Any reflection that his Italian holiness and power is not superior to any American holiness and power, is to commit a mortal sin that years of purgatorial flame could barely burn away! Protestants, or those who call themselves so, have caught the spirit of adulation and flattery, and they consider it a great honor to be presented to this Italian of most suave manners, who has come here as the representative of a spiritual tyranny, compared with which Egyptian bondage were a blessing.

The latest showing that this man Satolli has made of himself was at the grand reception given him at the La Salle Institute in New York City, Jan. 10, at which time he spoke of education and the public schools. Allow us a correction; he did not speak; he cannot yet speak English so as to be understood; his speech, after being translated by his secretary, was read by him, while Satolli stood by and made appropriate gestures when the most striking passages were read! The subject of his speech was Education! Unhappily he could not point to his own land as an example of what Catholic education can do for a nation; for, although education has made much progress in Italy since Italian unity sapped the power of the pope, so that twice the number can read now than could twenty-five years ago, at the present time only about twenty-five per cent of the people of Italy can read.

Solomon declared that he had seen "servants upon horses, and princes walking as servants upon the earth;" but in the light of the fact just stated, it would be safe to say that he never saw so great an incongruity as an Italian undertaking to enlighten Americans on the subject of education. Following is Satolli's idea of what educational freedom is:—

"Some one has said that education is that training of men which makes them free. We accept willingly such a definition. True education makes men truly free. True freedom is the power of choosing and selecting at all times that which is best and most profitable. To possess this power one must know what is best and then tend toward that alone, leaving all that is less good, however enticing; that is, his intellect must be trained to know the best, and his will must be trained to choose it. Such training is true education; such training makes men free."

"True freedom is the power of choosing and

selecting at all times that which is best," and "to possess this power one must know what is best," etc. So if one does not choose the best, according to Catholic doctrine, it is proof that he does not know what is for his own good, and so others should choose for him!

Again: He speaks deprecatingly of "that system which would attempt the education of youth without illuminating it with the knowledge of the countless relations which man has with God."

These beautifully ornate sentences, divested of all ambiguity, mean that the public schools in Catholic countries, where the Catholic religion is taught at the expense of the State, are better than the American system, where religion is excluded from the school and the State, and left to the Church and the home. Will he humbug the American people into believing that the Catholic and Old World way is the best?

M. E. K.

**THE FRENCH CRISIS.**

JAN. 15, all Paris was thrown into intense excitement by the announcement that the president as well as his cabinet had resigned. This was true. M. Perier, finding that his policy was voted down by the Chambers, and knowing that any other cabinet which reflected his views of government could not long continue, and realizing the difficulty of managing the affairs of a nation with the cabinet and the president in constant opposition the one to the other, concluded to resign his office, and allow the Chambers to elect another.

When it was known that M. Perier had resigned the presidency, there was intense excitement in Paris, which has spread through all France. The loyalists in the Chambers saw their opportunity and raised the cry of "*vive le roi*" (live the king). But there is very little prospect that France will accept a king. It is no new thing for a president of France to resign. The Chambers have elected another president, M. Faure, and everything will probably go on as before. The Socialists are not pleased at this result. All eyes are now watching France to see what will be done next.

M. E. K.

**SOUTH DAKOTA'S MISFORTUNES.**

It is said that "misfortunes never come singly." Whether it be true or not, South Dakota has a group of them. The continuous drouth, by which many of the people have been impoverished, is supplemented by the dishonesty of the ex-treasurer of the State, W. W. Taylor, whose stealings from the public funds are said to amount to \$350,000. Yet this man was regarded as a model of probity, so much so that the Governor a few days before Taylor's fall, in his annual message alluded to his virtues as a model officer.

The manner in which he has been allowed to escape, and, as it is now believed, to cross the ocean, causes grave suspicion to rest upon others as being associated with him in his crimes. But the brunt of his misdeeds must rest upon his bondsmen. About a dozen of the best friends he had in the world are holden for the vast amounts he has stolen, and financial ruin stares them in the face. The spoliation of a State already afflicted of such a large sum will be felt by all classes, even though the treasury be in part compensated for its loss.

News also comes of gigantic frauds perpe-

trated principally in London by one J. T. M. Pierce, who sold in the English market bonds and mortgages on Dakota lands to the value of \$8,000,000, as it is now reported. All these are forgeries. The great wonder is that the Londoners should be thus swindled, for it appears that these bogus securities went like hot cakes. During the last week of his operations, he took a half million dollars. It is true that this money does not come out of Dakota; but it reflects in a measure upon her reputation, and the State suffers as a victim rather than shares the profits of this scheme.

Whom shall we trust? is getting to be a serious question. The Bible says, "Cursed be the man that trusteth in man;" but it takes some people a long time to learn that heaven is the only safe place in which to deposit treasures.

G. C. T.

**SOUTH AMERICA.**

Now that the desirable territory for occupation in the United States is being rapidly reduced, the tide of progress and development which has exalted this nation so rapidly is being diverted to other parts of the world. South America bears a history unwritten and uninterpreted because unknown to us, but during the comparatively recent period of our national upbuilding that great country has been smothered under the blight of popish and priestly domination. It has been the abode of darkness. Concerning it but little more than the fact of its existence has been known. It has seemed like the skeleton of a whale with its backbone of mountains and rib-like valleys on which a few morsels of flesh might remain, as Chili, which has been said to be a country 2000 miles long and two inches wide. We have pitied the poor wretches who had to live there, especially as their life was made more intolerable by uninterupted priest rule.

The tide of development has turned upon our southern continent; and it is none too early. Enough has been ascertained to show that South America is a world of vast and varied resources. Its forests represent untold wealth; its fertile plains, its various climate, and manifold productions; its mineral wealth; its mountain air, and health resorts, are all coming to the notice of the world. South America is not destined to lie longer in obscurity and sleepy oblivion.

Among other steps of advancement the transandine railway across the continent from Buenos Ayres in Argentina to Valparaiso in Chili is approaching completion. It is being constructed from both ways, and only forty-three miles remain between the two extremities. These are formidable miles, however, and in the meantime communication is to be opened by horseback and wagon. The distance is 882 miles. The scenery across the Andes which here consists of a single range of mountains nearly 20,000 feet high, is said to be very grand. The road reaches an altitude a little over 10,000 feet in the tunnel beneath a pass. The grade on the Chilian side is for some distance over 400 feet to the mile. Thirty years ago there was no railroad in South America. Now there are 19,000 miles in operation. Immigration from Europe is active, and the desolate plains and valleys seem destined soon to bear an active population. The real significance of this move is that the light of God's word must penetrate all these dark places; and this unfolding of darkened regions is both preparatory to, and in consequence of, the increasing light.

G. C. T.

# The Review and Herald.

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## EDITORIAL CORRESPONDENCE.

### Letter 27.—Round About Jerusalem.

LAST week's letter closed with a partial description of the Church of the Holy Sepulcher. Another apartment still remains to be described. Ascending a stairway fourteen and one-half feet above the floor of the church where the sepulcher is, we come to a higher chamber, covering, it is claimed, the top of Calvary, where the crucifixion itself took place. Here are several chapels marking the places where important scenes transpired, such as the place where the holy women stood viewing the cross, the place where Christ was nailed to the cross, the places where stood the crosses of Christ and the two thieves, one on each side of Christ's cross. Close by, beneath a grating which can be pushed aside, is shown the cleft in the rock made when the rocks rent on the day of the crucifixion. This cleft, it is claimed, extends to the center of the earth!

Traditions equally foolish with this are attached to almost every place and object connected with the crucifixion. Thus the Greeks claim that Adam was buried near the spot where the cross stood, and that when the rocks were rent, some of the blood of Christ flowed down through the crevice on to his head and brought him to life! In the chapel of the Greeks is a recess covered by a wire screen, through two round openings in which are shown two depressions in the rock, which are claimed to be the footprints of Christ! In the Latin chapel, behind a similar screen, is placed a pillar to which Christ is believed by tradition-lovers to have been bound when he was scourged and received the crown of thorns. The light is dim, and the pillar cannot well be seen; but a rod is provided, with which, through the round opening in the screen, the pillar can be touched; and devout pilgrims put this rod through and touch the pillar, then reverently kiss that end of the rod, cross themselves, and pass on. Adjoining the Greek chapel, down a flight of stairs, is a chamber used by the Armenians as a chapel. In one corner of this room is a marble seat upon which it is claimed St. (?) Helena, mother of Constantine, sat, and was shown by a divine dream that the true cross of Christ, which she was seeking, could be found in an adjoining cavity in the rock, then nearly filled up with rubbish. This she ordered cleared out, when the place was found to be a large chamber, in which, lo and behold, the true cross was discovered! This was then divided up, and pieces sent to the principal bishoprics of Christendom; and these pieces, by some means more wonderful than the miracle of the loaves and fishes, have so multiplied that more than a shipload of fragments can now be found in Christendom, all of course being genuine pieces of the true cross!

One not initiated into the wonderful power and novel devices of superstition, and not bap-

tized into the spirit thereof, finds as much in the constant contact with such claims, to excite derision, as one who is thus initiated finds to foster reverence.

But it is a pleasure to find something to commend. The main causes of the antagonism and contention between the Greek Catholics and the Roman Catholics, or Latins, as they are called, is that each claims to be the true church, and therefore entitled to appropriate to itself, and control, the most sacred places. But they have been obliged to adjust the matter by compromises. Thus, at the place of the crucifixion the Latins take as their part, the place where Christ was nailed to the cross, while the Greeks have the spot where the cross stood; and a little to the left of this place they have erected a life-sized effigy of Christ on the cross, which is the finest piece of work in this line we have ever seen. It is lifelike and realistic. The expression of countenance, the position of the body on the cross hanging upon the cruel spikes, showing how excruciatingly painful must be such a position; the strained, convulsed appearance of the limbs and body, showing the terrible agony that must have racked every fiber of the system, are most painfully real. Besides, the place where the spear pierced the body is on the left side instead of the right, as is represented in all the paintings of the crucifixion in the art galleries we have visited in Europe. The right side would not certainly be the side into which to thrust the spear to come most directly to the heart, which it was doubtless the intention of the soldier to reach. To have the wound on the left side, as the Greeks here have it, is unquestionably true to the fact, while the other is unnatural and incorrect.

The first Church of the Holy Sepulcher was erected, or consecrated, in 336. In 614 this building was destroyed by the Persians, but in 616-626 was rebuilt by Modestus, Abbot of the Monastery of Theodosius, with the aid of the Christians of Syria and Alexandria. In 936 and 969 the church was partially destroyed by fire; and in 1010 the holy places were further damaged and desecrated by the Moslems. In 1055 a church again arose on this spot; and in 1099 the Crusaders entered the building barefooted and with songs of praise. The building then existing appeared, however, to the Crusaders much too small and insignificant, and they therefore erected a much larger church, embracing all the holy places and chapels; but this was not until they had obtained a tolerable firm foothold in Jerusalem at the beginning of the twelfth century. This church has been preserved until the present time; but so many additions have been made even to this, that the original building of the Crusaders can hardly be recognized as a building of that period.

Another place of peculiar interest is the wailing place of the Jews. The claims respecting this place are probably genuine. It is approached through a street which is a good specimen of many of the streets, or lanes, in Jerusalem. It is a narrow lane in the midst of the miserable dwellings of the Moghrebins (Moslems of the northwest of Africa) into which are thrown all kinds of filth and débris, giving rise to all kinds of effluvia, and calculated, one would think, to breed the worst kinds of disease. Through such a passage we at length come to a court 156 feet in length, by about twenty in breadth. One side of this court is bounded by a wall fifty-six feet in height. The nine lower courses of stone,

consisting of huge blocks, are supposed to be a part of the wall of the ancient Temple of Solomon. These, however, must have been, in the time of Christ, at the top, or nearly the top, of the wall; for the wall is found by excavations, to run down seventy-five feet below the present surface. The joints between these stones have been driven full of nails by Jewish visitors, under the impression that they will act as magnets to draw Jews from all parts of the world to that place.

Above these large stones now visible, are fifteen courses of smaller stones, giving the wall its present height of fifty-six feet. In this court the Jews assemble and bewail the fall of Jerusalem. It is a touching sight to see long lines of these poor people gather here and lean reverently against these stones, kissing them over and over, and some of them weeping as if their hearts would break. Their feelings seem to be genuine, and not merely put on as a matter of form; and some will sit there for hours reading the litany of their prayer-books and the Lamentations of Jeremiah. On Friday, toward evening, the following litany is chanted, which is indeed very expressive. To every utterance of the leader the response of the people is, "We sit in solitude and mourn."

Leader.—"For the palace that lies desolate."  
Response.—"We sit in solitude and mourn."  
The leader then proceeds with the following declarations, to which the people give the same response:—

L.—"For the palace that is destroyed."

R.—"We sit," etc.

L.—"For the walls that are overthrown."

R.—"We sit," etc.

L.—"For our majesty that is departed."

R.—"We sit," etc.

L.—"For our great men who lie dead."

R.—"We sit," etc.

L.—"For the precious stones that are burned."

R.—"We sit," etc.

L.—"For the priests who have stumbled."

R.—"We sit," etc.

L.—"For our kings who have despised Him."

R.—"We sit," etc.

Another litany in which the responses are all different is used, as follows:—

L.—"We pray Thee, have mercy on Zion."

R.—"Gather the children of Jerusalem."

L.—"Haste, haste, Redeemer of Zion."

R.—"Speak to the heart of Jerusalem."

L.—"May beauty and majesty surround Zion."

R.—"Ah! turn Thyself mercifully to Jerusalem."

L.—"May the kingdom soon return to Zion."

R.—"Comfort those who mourn over Jerusalem."

L.—"May peace and joy abide with Zion."

R.—"And the branch [of Jesse] spring up in Jerusalem."

Thus the veil is still upon their hearts. O that they might turn to the Lord, and then they would see that the Branch of Jesse has already sprung up at Jerusalem, and the preliminary work has already been done for the redemption of Zion. But it will be only for those who have turned to the Lord, and beheld as in a glass his glory, and are transformed into the same image. 2 Cor. 3: 15-18.



## WHAT IS FAITH TO US?

FAITH, as illustrated in the Bible, is confidence in God's word. The only real test of that faith is seen when we come to apply that word to our own cases. It has always been easy enough for people to believe in the Bible for others, and as applied to others. It is a light thing to believe in the word and work of God in the past; but to make a present application in the first person is another matter. But this latter use of the Scripture is the only one that is at all entitled to be called exercising faith in the Bible.

The Pharisees said of Christ: "We know that God spake unto Moses; as for this fellow, we know not whence he is." It is as plain as daylight that those Pharisees were making a fatal and an inexcusable mistake. We know very well that their mistake was in not having a particle of faith in God's word, though it appeared to them that they were the only ones on earth that *did* have that faith. But Jesus declared to them in another place that they had no real faith in Moses, saying: "For had ye believed Moses, ye would have believed me; for he wrote of me." John 5:46.

So that no matter how much we assent to the word and work of God in other ages, it does not amount to faith in them, even for those ages, unless we can have that degree of confidence in that work now, and in that word to us, which will make them living realities. The people of this generation are as weak on that point as those of any generation that has preceded us. A passive assent to the reliability of the Scriptures is very common. The history of the Old Testament and the facts of the New are nominally received as theoretically true, and upon such a faith as this thousands are building their hopes of eternal life. But how few there are, who, basing their faith upon the records and promises of the past, are able to trace the work of God step by step through the past to our own times, yea, to their own hearts. How many there are, on the other hand, who, like the Pharisees, believe in Abraham and Moses; who go further, and believe in Christ and the apostles, and even bring the line of their confidence down to the Reformers—all these they know; but this time, this present hour and work, they know not whence it is.

There never was a time when it was more imperatively necessary to have faith in God's work than now. But how can one have faith in that work unless he is able clearly to identify it, and to define his own relation thereto? To provide for this necessity the Lord has concentrated great light upon these last days. The lines of prophecy, like the bright beams of powerful search-lights, all meet a converging point in our times. These are the days of which all the prophets have written. Christ and the apostles spoke of them repeatedly, so that if the Jews in the times of Christ were unable to see the work and duty of their times because they willfully closed their eyes and ears to the word of God, how will it fare with this generation? What is our profession of faith in the past worth while we close our eyes to the light that is shining, and discern not the work of God for the present? But it is not enough mechanically to trace out God's providences and his work to our times, and locate it in the third angel's message. It must come closer than that to be of any use to us. The question with each one of us must be: In what place ought I to stand? and am I standing

there? Am I identified with this work as a living branch, bearing fruit to God's glory? If not, our faith is but a dead faith. We have no real faith either in the present, in the past, or in the future.

There is great danger not only to those who refuse to see the truth, but to us as a people that we shall accept the truth as a theory, and be satisfied without its living power. Many of us say that we are living in the last days; that Christ is soon coming; but it does not affect our lives in the least. We are just as worldly as others. We recognize the fact that those who stand through the trying scenes before us must be deeply rooted in Christ; they must be sanctified by the truth; but where is the reality of this faith?—It is wanting. The Sabbath is kept, and other duties are performed, in a perfunctory manner; but they are lifeless forms. We believe that our Saviour's work is almost over; but we look on as disinterested spectators, as though the knowledge of these things was all that is required. But upon this point our Saviour teaches emphatically that the "servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." He also said to the Pharisees, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." Whether we who see are better off than those who do not will depend upon the use we as individuals make of the light given us.

G. C. T.

## THE DEVELOPMENT OF THE GOSPEL.

THE first announcement in Scripture of the plan of salvation was made in the following words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3:15. These words appear to have been addressed to Satan, but they are recorded for our benefit. They are a prophecy of the final destruction of the instigator of sin, and the salvation of the world through the seed of the woman. That work was so successfully under way in the days of the apostle Paul, some 4000 years later, that he said, "The Lord shall bruise Satan under your foot shortly." It is certainly fair to suppose that God made known as much to Adam as he made known to Satan of the plan of salvation, particularly since the prophecy of Satan's fall was also a prophecy of man's salvation through the promised "Seed." Thus at the first announcement of the gospel its ultimate success was made known for man's encouragement. That Satan would have power; that many would be seduced by him; that he would gain what he might think to be a victory, was shadowed forth in the bruising of the heel; but the victory of man through the Seed, and the final destruction of Satan were made sure by the prophecy of the bruised head of the arch-deceiver.

All subsequent stages of the gospel have been but the developments of the idea couched in this primal promise,—the one central thought of which was the One who should destroy Satan and bring salvation. In reference to the work that would be accomplished through Him, Cain and Abel brought offerings to God, and the faith of one and the unbelief of the other were represented in the offerings brought. Some received the gospel and began "to call upon the name of the Lord." Gen. 4:26. One man so fully re-

ceived and believed the promises of God in this early age that he was removed bodily from earth to heaven, as a sign of God's approval of his conduct.

Later in the history of the world the simple sacrifices that had hitherto expressed the faith of the people in the Coming One were developed into a perfect system by which the various offices and work of this divine Saviour were more fully illustrated. In types of striking force were shown his work as Teacher, his becoming an offering for sin, his work of intercession as Priest, the judgment, and justification from sin by faith in him. The nearer the time came for this Saviour to make his appearance, the more clearly and minutely were his character and work foretold. The prophecy of him found in Isaiah, compared with what was revealed in types by Moses, and again compared with the first statement in Genesis; clearly shows the great step taken toward a more clear development to man's understanding of the plan of salvation, and the knowledge of Him by whom that salvation is wrought. Under this age of clearer knowledge, one man, Elijah, whose life is as much more fully known than is the life of Enoch, as the light shone brighter in his day, was taken to heaven by horses and chariots of fire.

When the time came that the last and clearest development of the gospel should be ushered in, and the Saviour should come, a messenger was sent before him to prepare the way. The work of the gospel during this last great period was also a work of unfolding, the object of which was stated by John, the forerunner, to be that "all flesh shall see the salvation of God." First to the people whom he had especially blessed was the gospel preached. Even after the Seed of the woman had been made a Sacrifice for sin, the proclamation of the gospel was for a time confined to the chosen people, but the command was given that it should be proclaimed "in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Thus Peter declared to the children of Abraham, "Unto you first God, having raised up his Son Jesus, sent him to bless you" (Acts 3:26), and Paul preached in the synagogue at Antioch, "Men and brethren, children of the stock of Abraham, . . . to you is the word of this salvation sent." Chapter 13:26. But God had shown Peter in vision that he should call no man common or unclean; and a little later, Paul, finding his testimony concerning Christ so generally rejected by the Jews, exclaimed, "From henceforth I will go unto the Gentiles." Since then the gospel light, sometimes clear as at the first through the apostles, and also at subsequent times, accompanied with many errors, has been presented with varying success for hundreds of years in many countries of the world, and those unto whom it has come have had the opportunity to experience the salvation of God.

For this purpose was the gospel introduced into the world, first in types suggestive of the reality, then in the actual coming to the earth of the Saviour. The shepherds found him, a child, lying in a manger, but they found in him salvation. Wise men, following a star, found and worshiped him. Simeon took him in his arms and blessed God, saying, "Mine eyes have seen thy salvation." So have great numbers since seen by faith salvation in him, the Son of God. As many as have received him, to them he has given power to become the sons of God. Those who looked upon him with nothing but the

natural eye when he was in the world, saw in him "no form or comeliness; . . . that they should desire him;" but to those who believed, he was the One altogether lovely, and "the chiefest among ten thousand." To some he was only a Galilean of low degree; to others he was the exalted personage of whom "Moses in the law, and the prophets, did write." So has the gospel entered many lands, in some but as a transitory thing, in others as a permanent witness, and wherever the gospel has been preached, there has been seen the salvation of God.

But before the final end comes, a greater and more general work than has heretofore been done will be accomplished, not in one country and then in another, but in every country *at the same time* will the gospel be preached. "And this gospel of the kingdom shall be preached in all the world as a witness to all nations; and then shall the end come." Matt. 24:14. "And the glory of the Lord shall be revealed, and all flesh shall see it *together*; for the mouth of the Lord hath spoken it." Isa. 40:5. Again we read: "The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Chapter 52:10. This must be under the last warning message of the gospel,—the great threefold warning of Rev. 14:6-12. Peoples, nations, tongues, and kings shall hear it. The message will be one all over the earth; the imminence of the judgment, the danger of worshipping the beast and his image, the commandments of God and the faith of Jesus, will be the themes presented. It will be the grandest blaze of gospel light that has ever fallen upon this world, and the most wide-spread, for the earth is to be lighted with its glory. Rev. 18:1. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. And at the close of this work, not as the whole fruit, but as the final perfection of fruit, not one translation as in the patriarchal and in the Jewish age, but 144,000, in whose mouths are found no guile, are "caught up together with them in the clouds, to meet the Lord, in the air."

The gospel in this closing phase is even now going forth as a "lamp that burneth." There is salvation in it to those who believe. Is the reader one of the believing ones?

M. E. K.

#### THE BALTIC PROVINCES.

GLANCING over the map of the great Russian empire, we notice along the southern shores of the Baltic Sea three provinces in the following order, beginning from the German border: Courland, Livonia, and Esthonia. Livonia, the central and largest, is considerably larger than Switzerland, while all three equal the State of Indiana, with a population of some two and one-half million. Small as this number seems, their language is varied and distinct. Close to this section, over in Germany, the Livonian language is spoken by over two million. This language is the most ancient member of the Indo-German family. Next is the Lettonian, spoken by over one million, also a member of the same family. Then follows abruptly the Esthonian, a member of the Finnish family, spoken by some nine hundred thousand people. Yet there is one connecting link between all three, for while the peasants use these tongues, the language of the nobility, in whose hands many of the country estates are, and also of the townspeople, is the German;

though now the Russian gains more and more foothold as the official tongue.

This mixture of languages explains itself as we take a glance at the history of these provinces. As early as 1186 Germans began to settle among these different nationalities thus introducing Christianity. But instead of relying on the power of the Word, a Catholic bishop founded, in 1200 A. D., the German order of Knights. They conquered the country, divided the property among themselves, and constituted the ruling nobility. About 1520 this order had reached the height of its glory; but as the Reformation soon spread over this land, its power vanished, and Sweden, Poland, and finally Russia fought for the mastery, until in 1721 the latter took these three provinces as well as Finland. Still the special rights of the German nobility and towns were guaranteed, also the Lutheran religion was recognized, until the late emperor, pressed by the Russian clergy, encroached upon the ancient rights, and no pains were spared to establish the Russian faith. On trivial charges scores of pastors were condemned to heavy fines, imprisonment, or banishment; and they experienced to some extent the same persecution which they themselves had practiced against the Stundists and Baptists. The people as a rule are quite religious; and besides the Lutherans, there are also thousands of Moravians, Stundists, and Baptists, the latter having one thousand members in the city of Riga alone.

Such a promising field ought certainly to hear the message; and with this in view I wrote some time ago to a leading publisher at Riga, whether he would handle "Steps to Christ" for us, and suggest some translators. He in turn handed the book to the Lutheran superintendent of Livonia, who, after marking a number of places as not Lutheran, returned it with his disapproval. As I could not secure at St. Petersburg the necessary *visé* to recross into Germany without a petition, and this might have delayed me for weeks, I concluded to proceed to Riga, which is the chief city of the Baltic provinces and the leading seaport.

Taking the train in the evening, I found that quite a number of the passengers conversed in the German, and learned that there were a number of flourishing German colonies all the way to Gatchina, and farther up to Oranienbaum, where there are noted imperial castles. At Narva, a thrifty town almost entirely German, we crossed into Esthonia. With the change of language there is also a change of customs. While the Germans and Russians live in regularly laid out villages, the churches in the midst of them, and the Lettonians on their farms, the Esthonians join their premises promiscuously, thus forming wide-spread, irregular villages, and their churches stand on some lonely spot. I little dreamed, while hearing this strange tongue, that the truth had already found its way into this province, and that some of our publications were already translated into the Esthonian. Some six years ago a colporter of the British Bible Society embraced the Sabbath, and it was even voted that he should come to Germany to be more fully instructed; but we lost track of him. He returned to his country home in Esthonia, and his relatives succeeded in discouraging him, so that he ceased to observe the Sabbath. But he could not satisfy his conscience; the seed of truth, in spite of all the opposition, burst forth anew, stronger than ever. He began to translate some of our publications, and finally, securing my

present address, began to correspond with me, his first letter reaching me shortly after my return from Russia. Thus the Lord prepares instruments to carry the truth into all these nations.

A fourteen hours' ride brought me to Riga, one of the nicest cities of Russia. Of its 180,000 inhabitants, some 70,000 speak German, 50,000 Lettonian and Esthonian, 35,000 Russian, and the rest are Poles, Jews, etc. All the names of the streets are first in German, then below in Russian. The city directory and also quite complete directories of all the three Baltic provinces are also in German, as well as a number of newspapers. I at once registered at a hotel, thus securing of the hotel-keeper a statement for the police, in which, among other particulars, had to appear also the given name of my father. With this I went to the police station, where hundreds thronged the passport department. When I finally gained access to the clerk, he said that he could not give me the *visé*, as the passport was made out in Russia and lacked the *visé* of my entering Russia. He sent me to the chief of the police, and finally, with the recommendation of the American minister at St. Petersburg, whose valuable help I appreciated, I gained his consent, and after pressing the matter succeeded in getting the *visé* the same evening. Meanwhile I visited different leading publishers, and secured directories and other useful information. The publishers stated freely that the Lutherans were so conservative that anything of a religious nature lacking the sanction of the pastors could hardly be sold. The Baptists, however, have started to do their own publishing in these different tongues and are making constant headway.

The same night I started for the border, a ride of some twenty hours. Our company was quite an interesting one,—a doctor who went to Berlin to complete his studies, a secretary of the Russian legation at Berlin, and some Jewish merchants. The day passed quickly in a lengthy conversation on the subjects of health and temperance. The young doctor especially seemed deeply interested, and stated freely that the Russian professors had admitted to the students these principles to be the best, but that the customs were so established that they could not walk in the good paths without endangering their position. And we find that Russia has not only a strict theological censure, but also a medical one, for Dr. Kühne's books on hygienic living and natural treatment have all been returned to our office.

Reaching the border station, I was summoned before the chief commander and closely questioned as to how I came to have a passport made out in Russia. After stating the facts, he questioned where I had entered Russia, and as it happily was the same place, he then inquired after the date and train. The guard had to look my statements up, and not until they were verified from their books, was I permitted to pass. Thus the largest empire in size is surrounded by a living wall; no one can enter or leave without a *viséed* passport and without his name being registered. And in order that the Russian subjects may be kept in Russia, it is not only difficult and costly to secure a passport, but the tax is ten rubles for every six months, or nearly one dollar per month for the time of absence. Every precaution is taken to have a partition wall, but we are glad that One mightier than all earthly powers has broken it all down,

and his truth is finding its way into every part of the world to unite all the honest ones in one family for all eternity.

L. R., C.

**THE GENERAL CONFERENCE.**

THE thirty-first session of the General Conference is now close at hand, and the importance of the meeting can hardly be overestimated. With every passing year we find ourselves so much nearer the final consummation, and the indications are that our time for labor is rapidly drawing to its close. I would that we could properly sense the nature of our time and work.

The last two years have witnessed rapid progress in the work. Laborers have been sent to a number of new fields, such as Mexico, South America, the West Coast of Africa, and Zambesia. Everywhere the way is opening for the message to go with rapidity. The past two years have also been years of trouble and perplexity, characterized by restlessness and uncertainty. All over the country business enterprises have been affected, and much suffering has ensued. The elements of nature have broken loose in great fires, fierce storms, and severe drouths in different places. All these things tend to make men's hearts fail for fear, and cause them anxiously to inquire what is coming next.

To the student of prophecy, all these things are significant, plainly indicating that the judgments of God are already in the land, and we are standing as it were on the very threshold of the eternal world. The predictions of prophecy as to the attitude which this and other governments would assume toward those who observe the Sabbath of the Lord, are rapidly fulfilling. During the past year the persecutions of people for laboring on the first day of the week after resting on the seventh, have not only increased in our own country, but have also reached Europe and Australia, and present indications are that we shall soon hear the same from other countries. Thus while, on the one hand, the providence of God has opened the way for the spread of the truth everywhere, the power of Satan is bringing in persecution of the believers, on the other. Truly this is not a time for careless indifference, but it rather calls for intense activity and earnestness. While we have a great work to do, the time in which to do it is very brief.

The coming General Conference will have many important questions to consider and decide upon, and if ever members of the General Conference needed the special blessing of God and the divine illumination, it is those who are soon to gather here at Battle Creek. The last General Conference was rich in spiritual blessings, and the power of God was present in a marked manner. May we not justly expect a greater blessing at the coming gathering?

We entreat our people everywhere to make the coming Conference a subject of earnest prayer, that we may at that time enjoy the presence of God's special blessing. The time has come when the truth is to go with great power, and the earth to be lighted with the glory of God. The servants of the Lord are to go forth clothed with his power and Spirit as never before. God is ready, yes, waiting, to bestow great blessings upon his people. May we open our hearts to receive them.

During the Conference the members of the different boards and committees will be chosen to serve the work for the next two years, and many important matters will come under con-

sideration. For all these things we need divine guidance, that the work may bear the impress of God, and not suffer from the short-sightedness of human wisdom. Knowing that the whole body of our people are deeply interested in all this work, we ask you to remember the meeting and its many important interests in your prayers.

The council and institute will begin on Friday, Feb. 1, at 10 A. M. The General Conference meets Feb. 15, at the same hour.

O. A. OLSEN, *Pres. Gen. Conf.*

**ANSWERS TO CORRESPONDENTS.**

WE have met a few conscientious persons with ultra views of the second commandment. Lately an article has been received in which the author asserts that "photo artists are reaping a rich harvest by their rebellion against this commandment." All works of art are denounced as sinful, and we "will not be guiltless if we purchase them or accept them as a gift." But will these friends bear in mind that the commandment does not specify pictures or works of art? It says *any likeness of anything* in heaven or earth. It will apply to an ax helve, or a coat button, or a table-knife, or any of the common articles of use which are duplicated thousands of times, as well as to a photograph. Therefore they should not purchase or accept as a gift any article that resembles any other article in existence, for such an article *is* an image and likeness of something in heaven or earth, and is as much a violation of the commandment as a picture or statue. They should by no means eat from a plate that is like anything in heaven above or earth beneath.

But to most people it is evident that the injunction, "Thou shalt not bow down thyself to them, nor serve them," is inseparably associated with, "Thou shalt not make unto thee." This our correspondent denies, and claims that the last part of the precept is distinct from the first, and means, Thou shalt not bow down to nor worship anything that is in heaven above or earth beneath,—referring to the sun, moon, and stars. But we add, it would include God also, for he is in heaven above.

The second commandment primarily forbids the making *and* worshiping of images and likenesses. In its spiritual interpretation it has a broad meaning in turning the heart to God away from earthly things. But it is not the incubus that some seem to think it to be.

476.—OBTAINING LETTERS.

We wish to organize a church here, and several of those who will compose this church and who are wanted for officers are members of other churches. But the churches to which these belong decline to give them letters until our church is organized. Surely a person cannot belong to two churches at once. We do not know what to do. Please advise us in this matter.

M. C.

Rules and regulations are a good thing if they are not carried to an extent that they encumber and obstruct the work they are designed to promote. Certainly it would be no serious breach of discipline for a church to release some of its absent members in good standing long enough to allow them to organize a church. Especially so as the letters of commendation do not take effect as releasing the members until a report is returned from the receiving church. On the word of those applying such letters should be granted, and the name of the proposed church inserted as though it really existed. The exercise of a little lenity toward those in whom we have confidence does not show a want of discretion or good judgment.

G. C. T.

*Progress of the Cause.*

"He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

ILLINOIS.

My last report closed with the meetings at Aledo. One interesting item relative to the Aledo Sabbath-school I neglected to mention; they do not use any of their Sabbath-school contributions for their Sabbath-school supplies, but it is all used for the extending of the truth in the fields designated for the quarter. Their supplies are all obtained outside of their Sabbath-school contributions. Now, while all schools may not be able to do this, I am confident, from personal observation, that much more of the contributions could be saved for the missions, if a little more attention were given to it by the officers in our Sabbath-schools; that, if properly presented, more of the schools would follow the course of the Aledo church, and the children and all would realize, indeed, that their contributions for Zambesia this quarter are going to Zambesia, instead of so much being used for their home supplies.

Sabbath and first day, Dec. 15 and 16, and the last half of the week of prayer, I was with the Chicago church, holding meetings on the English-speaking companies on the South and West sides. The first two days of the week of prayer I was with the Sheridan church; the third and fourth days I was with the Ottawa church. The meetings of the week of prayer were marked with deep interest and a renewed yielding to the Lord. The annual offering in this State this year, will compare favorably with that of last year, although it may be a little less in the sum total.

From Jan. 3-7 I was with the churches of Lena and Stockton, in the northwestern part of the State. The ordinances were celebrated in each place, and we had some opportunity to speak to the people on important lines of truth. The meetings with the Stockton church were on Sabbath and first day, and were held at Greenvale. The place of the meeting was about eighty rods from the spot where Elders Hart, Everts, and myself held a tent-meeting in the latter part of July, 1857,—thirty-seven years ago last July. It was at this tent-meeting that Moses Hull first made his appearance among Seventh-day Adventists. He took his stand here to keep the Sabbath. He remained with us in the faith only six years. His first sermon among us was given at this tent-meeting. His last one was given in Smyth's Hall, Manchester, N. H., where he and the writer had just closed a tent-meeting. This sermon was delivered the last of September, 1863. His text for his last sermon was Rev. 7:14. He exhorted us all very earnestly to hold fast to the truth, whatever "tribulation" we might be called upon to pass through; and said whatever he "did would not affect the truth; if he should happen to give it all up, that would not affect the truth." We "must hold fast to the end." Only a few weeks from that date found him fully in the ranks of Spiritualists. Thank the Lord, some of those who heard that last discourse, by the Lord's grace, are still holding on. May all such be kept faithful to the end.

Sabbath and first day, Jan. 12 and 13, I was again with the South Side Chicago church. This was our quarterly meeting. After the discourse Sabbath, it was the privilege of the writer to baptize seven more candidates. These, with two others who had recently accepted the truth, were voted into the church, making twenty-two that have been received into the South Side church during the quarter. Several have accepted the truth besides these, and united with the West Side English and Scandinavian churches in the city. Most of the above-named

have accepted the truth as the result of labors by the Bible workers.

We receive news from other parts of the State that persons are accepting the truth who have not yet seen one of our ministers. Some of these have learned the truth by reading our books, and some by the reading of the Bible without any knowledge of our publications. So the good work of the Lord is advancing. Let us all be diligent to scatter the printed page, that the thousands who are longing for light may find it to the joy of their souls.

J. N. LOUGHBOROUGH.

#### OHIO.

LAURA.—I began a tent-meeting here shortly after our State camp-meeting. Brethren J. S. Iles and Ed. Dryer had held meetings about four weeks before I arrived. I was sent to assist brother Iles while brother Dryer went to enjoy the privileges of our school at Mt. Vernon. The meetings have been well attended from first to last. The tent could not accommodate all who desired to come. On Sunday evenings, fully 300 have been around the tent outside. The interest to hear the message at this place is truly remarkable. Brother W. L. Iles labored with us several weeks also while I went to assist brother Lindsey at Newark. The Lord has called out some precious souls here who have severed their connection with the world. The brethren are well supplied with our church papers and books, treating upon present truth. This I consider one of the essential things to a full development in the Christian growth in connection with daily prayer and study of the Scriptures. Of course we had opposition from the enemy, but the wrath of man turned to the praise of God. The union church building at this place, in which no services have been held for some time as it was out of repair, was kindly turned over to us for our services so long as we preached the gospel, which we shall by God's help endeavor to do always. We have the church now in good repair inside and will repair the outside next spring.

We praise the Lord for thus kindly influencing the trustee to give us the full control of the church. Brother G. A. Irwin was with us Dec. 7-10. The Lord was present by his power to bless in all the meetings held. On Sunday the church was organized, and we celebrated the ordinances. What a precious season this was for those who had just come into the faith,—a time long to be remembered by us all. Four precious souls followed their Lord in baptism at this time. We now have a church of twelve adult members, and there are some others yet who will shortly unite with us. May the Lord bless and keep us all faithful. May we have the prayers of our brethren as we labor this winter.

W. WOODFORD.

#### SOUTH DAKOTA.

ALEXANDRIA.—Last spring Elder C. P. Fredericksen and myself began a course of meetings at this place. It is a wide-awake prairie town of about one thousand people. There are five churches in the place. We began meetings in the town hall; but after being there a month, the hall was closed by Catholic influence. Just at this time Elder Fredericksen was called away, and a company of colporters came to help. The Methodist people kindly opened their church to us, which we occupied a month. Nearly all of the people were very friendly toward us, and many seemed anxious to know if the doctrines taught were true. Of course opposition arose, but it only increased the interest in the minds of the honest, and a few began to walk out in the light.

At our June camp-meeting it was decided to go back to Alexandria with a tent. This was

done, and now we have the pleasure of seeing a company rejoicing in the truth. On last New-Year's day I baptized eight; nine had been baptized before during the meetings. These, with three others who had previously been baptized, were organized into a church. A full set of officers was elected, and an elder and a deacon ordained. So we have a church of twenty, seventeen of them heads of families, and all of them seem to be anxious to receive and dispense the light. Still others are keeping the Sabbath, who we hope will unite with us soon, and many more say we have the truth.

I have spent nearly six months in steady work at this place, and am sure it has paid. I am convinced that in the past I have left places too soon. In the last year I have held three series of meetings in this part of the State, and have had success in every case, after patient effort.

About fifty new believers are rejoicing with us as a result of the work in these three places. Much of our success is due to the patient labor of our company of colporters. This has been a good year to me, and my heart is full of joy at what God has done. I thought the people of New York were slow to move, but I believe those in this part of South Dakota are slower. Our attendance has been of a good class of people. Teachers, merchants, lawyers, bankers, physicians, etc., have attended regularly, and some of these have accepted the precious truth. I am convinced that *just now* is our time to work in South Dakota.

LUTHER WARREN.

#### UPPER COLUMBIA.

MOSCOW, IDAHO; SPRINGDALE, WASH.—Oct. 13, in company with Elder Donnell, I went to Moscow, Idaho. Brother Donnell remained over the Sabbath, and then left me to follow up the work. At this place a spirit of alienation had been permitted to come in and separate some of the brethren from one another. Some had become discouraged and had ceased attending the meetings. I remained here till Nov. 10, speaking each evening with a few exceptions, and holding other meetings with them. Nearly all saw their mistakes and confessed them. Those who had stayed away from the meetings signified their intention of attending in the future. With the blessing of God this church may be a power for good. While in this part of the country, I spent a few days in and around Pullman, where there are a few Sabbath-keepers. Seven were added to the Moscow church.

Dec. 13 I started for Springdale, Wash. On the way, I was permitted to spend the Sabbath at Spokane Falls, and speak to the brethren and sisters there. Our meetings at Springdale during the week of prayer were excellent. Most of the church laid aside their temporal business entirely and attended all the meetings. Some of them came eight and even ten miles. Our hearts were made glad for the rich blessings we enjoyed. I baptized three here before the meetings closed. I am now at Fruitland on the Columbia River, and have held three meetings with a fair attendance. My trust is in the Lord for future success in his work.

W. F. MARTIN.

Jan. 6.

#### IOWA.

AMONG THE CHURCHES.—Since Dec. 14 I have been laboring among the churches and companies in northwestern Iowa. So far I have visited ten churches and companies. The Lord has blessed greatly with the presence of his Spirit as we have endeavored to set before them the importance of the different branches of the work, and of being actively engaged in doing whatever the Lord has called us to in connection with it. Brother S. A. Hill, our State agent, has accompanied me to most of the places visited, laboring in the interest of the canvassing and periodical work, and has assisted me in the meetings.

At Onawa we found ourselves confronted with a peculiar state of things. The Latter-day Saints, or as they are generally known, the Josephite Mormons, had been working there, setting forth their peculiar doctrines, had also spoken in opposition to the Sabbath, and had been successful in making some converts. I was told that quite a number in the neighborhood had become unsettled. On learning that I was coming that way, it had been announced that I would speak on that question; and by request I did so. We had a house crowded each evening for the three evenings. I reviewed the works of Joseph Smith,—“The Book of Mormon,” “The Doctrines and Covenants,” and the “Inspired Translation of the Holy Scriptures,”—to the evident satisfaction of the people, and think they will not be troubled on that line any more. I also spoke upon the law, the covenants, and the Sabbath. The Lord gave excellent freedom in defending the truth and exposing error.

I am now at Storm Lake. Brother J. W. Kelchner has been laboring near this place for the past few weeks with good success.

Jan. 8.

MATTHEW LARSON.

#### COLORADO.

ALAMOSA.—The good work is still onward here. Our new church is completed, and was dedicated last Sunday at 11 A. M. Elder N. W. Kauble preached the dedicatory sermon. Elder T. M. Thorn and the writer assisted in the service. Our church and lots are worth at least \$2000. We are very thankful to the Lord for his blessings which have attended us in the work here.

Last Sabbath the ordinances were celebrated, and five were added to the church. Sunday night after the discourse two others were added to the church. Monday afternoon five precious souls were baptized in the presence of many people. Our church now numbers forty-seven members, and we have hopes of many others. Elder Thorn and wife will be located here for some time to carry on the work. My wife and I are now engaged in a series of meetings in a school-house about twenty miles northwest of Alamosa. The interest is good, and we hope to see a goodly number here keeping all God's commandments. Brethren, pray for the work in the San Luis valley.

G. W. ANGLEBARGER.

SINCE Dec. 15 my time has been mostly spent in connection with the Bible school at Denver. While this school has not been so large as desired, we all feel to say that it has so far been a precious season to those who have been connected with it. The average attendance is about sixty. Many others who were desirous of attending were hindered by various causes. We hope to be able to give our brethren on the west side of the mountains the benefit of such a school shortly.

Jan. 4-6 I spent with Elders Anglebarger and Thorn at Alamosa, at which time we had the privilege of dedicating to the Lord the first Seventh-day Adventist meeting-house in this vicinity. The Lord has greatly blessed his servants in this valley in leading souls to him, and now, though times are very close, and in spite of the predictions of the enemy to the contrary, God's blessing has attended brother Anglebarger in his efforts to build a church, so that on Sunday, Jan. 6, we all gratefully gave to the Lord a neat and commodious house costing nearly \$2000, without any incumbrance.

The work is onward in this field, and our greatest perplexity is to know how to meet the many calls which are constantly coming in from all parts of this Conference for laborers. We can appreciate as never before the words of the Saviour, “The harvest truly is great, but the laborers are few.”

N. W. KAUBLE.

**REPORTS FROM THE WEEK OF PRAYER.**

LAST week we gave extracts from letters received from presidents of several of the Conferences; this week we are able to give the following additional reports:—

**Iowa:** "We are receiving good reports from the week of prayer. At some places there was a deeper interest taken in the work than ever before; at other places the meetings closed with revivals and a good outside interest. Notwithstanding the hard times, we think the offerings will exceed those of last year."

**Texas:** "The week of prayer was observed by all our churches, with a good attendance at the meetings. So far as I have heard, the brethren and sisters took a great interest in the readings. The offerings to foreign missions will probably be less than last year, on account of the scarcity of money, and having to carry forward our school enterprise."

**New England:** "The churches report excellent meetings. The week-of-prayer program was quite carefully followed. The donations will probably be less than last year, on account of the hard times, and the heavy drafts made upon our brethren and sisters in the erection of the new academy building."

**Upper Columbia:** "Excellent meetings are reported. No special demonstrations, but marked movings of the Holy Spirit were manifested."

**Virginia:** "Reports thus far received show that excellent meetings were held. The offerings, however, will be small, on account of the closeness of the times. So our offerings will probably be much smaller than last year."

**Arkansas:** "Good reports from all the churches so far heard from. Annual offerings will probably be less than last year, on account of hard times."

**West Virginia:** "Reports so far received indicate an awakening in most of our churches and companies. There seems to be an anxious desire to give to the Lord, but cash donations are practically out of the question with some of our members."

**Missouri:** "The reports received indicate that the churches enjoyed excellent meetings; in many instances they were better than ever before. Have never received letters expressing more faith, hope, and courage, than since the week of prayer. Truly the Lord is blessing his people and preparing them for the end of all things. The donations will considerably exceed those of last year. We thank the Lord for his goodness to us, and for putting it into the hearts of his people to donate so liberally."

**Nebraska:** "The week of prayer is in the past, but its precious seasons and excellent lessons are still in mind. Reports from different parts of the State indicate that the week was generally observed by our people; the churches are meeting daily to read the readings and seek the Lord. All so far report excellent meetings and very encouraging results. Indeed the truths brought out in the readings this year seemed to take a very strong hold of our people everywhere, and will, we trust, be productive of much good. They should have a second reading by all our people. In proportion to the people's income, the Christmas offering will be larger than in former years. Every cent given in some sections of the State will surely be at a sacrifice this season, as so little was raised. We trust that the victories gained during the past week, may be continued through the entire year."

A brother writing from Raleigh, N. C., says: "The week of prayer was observed for the first time in this city this year, by a few canvassers and others. The season was of much profit to us."

A brother writing from Oregon, says: "The week of prayer has been a precious season for our little church here. The good readings seemed to be sent home to our hearts by the power of

the Holy Spirit. Nearly all feel that they have been greatly blessed and built up by a clearer knowledge of how to seek and find the Lord, and how to make a full surrender of self. It seems that the Lord has caused his goodness to pass before some, as he did to his servant of old."

From a letter received from a church in Pennsylvania, I extract the following: "Concerning the week of prayer, will say it has been a most precious season of refreshing to our church. The daily meetings were rich feasts to our souls. Being of one heart and one mind, the Lord wonderfully blessed in prayer, in testimony, in singing, and in reading and listening to the invaluable readings; and we feel greatly strengthened and refreshed. We had a good attendance. The brethren and sisters laid aside all business, and devoted the time to serving the Lord. Truly these are precious seasons to the soul."

One of the workers in Australia writes concerning his appreciation of the readings, as follows: "I have received two copies of the readings for the week of prayer. I like them very much."

One of our Conference presidents, communicating to his churches after the week of prayer had closed, says: "The daily readings sent out by the General Conference seem to be much appreciated. They will bear a second reading at any time, as they contain truth of great importance to all our people."

We have been gratified at the appreciation shown for the week-of-prayer readings this year, and would second the suggestion made above, making it applicable to our people in general. We consider that some of the matter contained in the readings this year is of unusual importance, and is worthy of the closest study. We trust that much benefit may yet be received from a careful perusal of the readings.

A matter of considerable interest in connection with the week of prayer this year, was the very large observance of the occasion on the part of isolated Sabbath-keepers throughout the world. The demand for readings for this class was twice as great this year as ever before. This is indeed gratifying, and we expect corresponding results from the interest shown.

We are pleased to see the increasing interest manifested in the week of prayer. This season has become a necessity to our work. We praise the Lord for what was accomplished during the last season of this kind, and we trust that the interest of our brethren and sisters in this season may continue to increase. O. A. O.

**GENERAL CONFERENCE BIBLE SCHOOL.**

THE school began Oct. 31 with an enrollment of about 150, and up to date there has been a total membership of 240, representing many of the States of the Union and some foreign countries, even far-away Australia.

The school was at first divided into three classes, but in November the divisions were reduced to two in number, each having two classes in the Bible work. About 25 per cent take instruction in language. The daily program is as follows:—

At 8 A. M., rhetoric. This class is made up of those who are more advanced in language work, and so far has taken up invention, and qualities of style. The last month will be devoted to production.

At 8:45, devotional exercises, both rooms being united.

At 8:55, C language class (those beginning the study of grammar) in one room, while in the other Elder J. H. Durland gives general instruction along any line that suggests itself as being desirable, the most of the time so far having been given to a study of the mind and its workings, and how best to improve it.

At 9:40 Elder Durland conducts the study

of the book of Hebrews. The book of Ephesians was first studied, and at the close of the study each pupil was required to take an examination upon the whole book. The result was very satisfactory, to pupils as well as teacher. This class is followed by a ten minutes' intermission.

At 10:40 Elder A. T. Jones occupies the next hour, in taking up the study of the third angel's message, the special line of work now being Babylon, and what it means to "come out of her."

From 3 to 5 P. M., the other division takes up the same line of Bible work, while the B class in language recites from 4 to 5.

The evenings are well filled. Sundays, Tuesdays, and Thursdays, Professor P. T. Magan lectures upon history; Mondays, Elder O. A. Olsen addresses the school on the qualifications of workers and the needs of the cause. Wednesdays, Dr. J. H. Kellogg, or one of the other physicians, gives talks upon health and temperance work. Besides this there is daily instruction in the gymnasium, a cooking class three times a week, a class in study of dress reform twice a week, and Sabbath-school teachers' meeting every Tuesday after the lecture.

The most pleasing thing of the whole school, however, is this; the Spirit and power of God are with us. Daily we are made to see more and more of those wonderful blessings that Paul speaks of "to the faithful in Christ Jesus." Our hearts are made tender, our eyes enlightened, our strength renewed, and our courage to go forward invigorated and fortified, by this daily research into the rich storehouse of God's word.

J. G. LAMSON.

*News of the Week.*

FOR WEEK ENDING JANUARY 19, 1895.

**NEWS NOTES.**

The case of "Dr." John A. Dowie, who has been for some months figuring as a divine healer in Chicago, is now being considered in the courts of that city, by prosecution of the State board of health. The trial so far has developed the fact that all patients are charged \$10 a week for their room and board, which must be paid in advance. Then thank-offerings are received from patients who believe they have been benefited. About \$1000 a week is received in this way. Divine healing paid for at the rate of \$1000 a week in these times certainly is not a bad business, and the "Dr." evidently looks at it in that light, for he is making a stubborn fight for the privilege of continuing his work indefinitely, or as long as the thank-offerings come in.

One of the Chicago newspapers has conceived a novel and very doubtful way of supplying its readers with news. Letters have been addressed to the school children asking them to supply the paper with news, promising rewards to those who send the best reports. The kind of news required is nearly all of the sensational and scandalous kind, and this effort of children to gather such news would undoubtedly have the effect to turn them all into spies upon the whole community and upon each other. The school board of Chicago held a meeting and invited a representative of the paper to appear before it. As a result, the board has denounced the whole proceeding and this scheme generally as shameful in the extreme. There is probably no legislation covering such cases, but there evidently should be something of the kind.

England has a small war on her hands in India. Her foe is the Waziri, a tribe on the west of India. They occupy a position among the mountains adjoining India and Afghanistan. Both the dominions of the ameer, and the British possessions were frequently raided by these tribesmen, and about a year ago the ameer and the Indian government entered into an arrangement for the rectification of the frontier, so that each country could protect its own territory. Last November, while a party of British surveyors were marking the frontier, they were attacked by the Waziri, and although the latter were defeated, the British lost sixty men. The Indian government is now proceeding to teach them a lesson, and a strong force is being sent against them. The Waziri number about 40,000 men, tolerably well armed. A sharp, decisive campaign will probably teach the wild tribe the potency of British arms.

Although the currency bill, which was introduced into Congress upon the desire of President Cleveland and Mr. Carlisle, Secretary of the Treasury, was defeated, the President declares that if this present Congress does not do something to relieve the present serious condition of the finances of the country, he will at the close of this session immediately call a special session of Congress for that purpose. The President intimates that it would be a disgrace to his party to refuse to grapple with the question, and thus let it remain for a future and Republican Congress to deal with.

It appears from reports from Constantinople that Turkey will endeavor to propose a plan for the government of Armenia, that the Powers will be willing to accede to. The proposition is that the three provinces of Erzeronm, Van Bitlis, and Moosh shall be united in one province, and that it shall be ruled by a Mussulman governor for five years, and afterward by Christian governors, but not by Armenians. Public opinion of Europe and America is agreed that either Russia should take possession of Armenia and release it entirely from Turkish control, or that it should be made into a semi-independent country, with a government of its own, paying tribute to the Porte, and sustained in this partial independence by the Powers.

News from Hawaii is of a startling character. Rumors of a royalist uprising, and of the finding of arms and ammunition secreted for that purpose, have been heard for some time. Jan. 11 there was an uprising of royalists under the lead of Robert Wilcox, who has before figured in a rebellion there. Charles L. Carter, who was one of the annexation commissioners, was killed. There was considerable fighting, twelve of the rebellions natives being killed. The leader of the rebels and two hundred others are under arrest. Among those arrested are thirty-four white men who favor the cause of Queen Liliuokalani. The rebellion appears to be fully quieted. This event will doubtless cause the question of the annexation of Hawaii to come up before Congress.

Although the winter is severe in Manchuria, the Japanese campaign continues. The Chinese have burned everything in the way of the Japanese army, and a large part of Manchuria is said to be laid waste. Four hundred marines from the foreign fleets have marched from Tien-Tsin to Peking to protect the embassies there. The Chinese have about 150,000 troops at Peking. Only a part of them are armed with modern weapons. General von Hannekin is trying to infuse a military spirit among them. The Chinese peace commissioners will soon be in Japan, and unless the Japanese claims are too great, a settlement will doubtless be soon effected. It is believed that the Powers of Europe will protest if the Japanese demand any concessions greater than the independence of Corea and the payment of a war indemnity.

One of the most terrible and life-destroying accidents that ever took place in this country, occurred at Butte, Mont., Jan. 15. A fire broke out in the Kenyon-Cornell Hardware Company's warehouse in the evening, and the fire department of the city was summoned to the scene. There was a large amount of giant powder, said to be three car-loads, stored in the warehouse. Suddenly there was an explosion by which many were killed. The city was aroused, and thousands hastened to the scene. Then followed two more explosions in quick succession, with most terrible results. The scene around the fire is said to have looked like a battlefield. Every member of the fire department but two were killed, and many spectators shared the same fate. Sixty were killed and about 100 wounded. Many were so blown to pieces that they cannot be recognized. The city of Butte is in mourning at the unexampled calamity that has befallen it.

#### DOMESTIC.

Several hundred thousand ounces of silver were lately shipped directly from Colorado to China.

On the complaint of a minister, a barber at Southington, Conn., has been fined for shaving on Sunday.

Whole train loads of donated provisions are being sent to Nebraska from Louisiana and other Southern States.

The Chicago health department is actively engaged in looking after and isolating persons who are ill with the smallpox.

Mayor Strong, of New York City, has refused to accept the resignation of Superintendent Byrnes, and he still retains the office.

During a large fire at Bradford, Pa., Jan. 13, so intense was the cold that one hundred of the firemen were more or less frost-bitten.

An express-train on the C. B. & Q. road was boarded by two robbers at Ottumwa, Ia., Jan. 12, and robbed of about \$10,000. Officers are in pursuit.

The governor of South Dakota has offered a reward of \$20,000 for the capture of W. W. Taylor, the defaulting treasurer of the State.

Mr. Hatch, the Hawaiian minister of foreign affairs, is on his way to this country in the interests of the annexation of the Hawaiian Islands to the United States.

The surplus gold in the United States Treasury is now reduced to \$77,000,000, and the question of another issue of bonds is looming up before the government.

The New York Presbytery has by a resolution praised Dr. Parkhurst and commended his work in the investigation and punishment of crime. There was only one dissenting vote.

I. F. Abbott, cashier of the Dover, N. H., bank, having been proved a defaulter in the sum of \$80,000, shot himself, Jan. 14. He was dead when an officer came to his house to arrest him.

The noted outlaw and border desperado, Bill Cook, was captured at Fort Stanton, N. M., by deputy United States marshal C. C. Perry. Contrary to all expectations, he made no resistance.

The influenza is epidemic in many parts of the country. The New York City board of health is adopting stringent regulations in regard to cleanliness, hoping by this means to avert much sickness.

W. W. Astor lately brought his wife from England to New York City for burial. Before his return he left orders with a florist for a spread of flowers upon her grave every day for a year, the cost being \$38,000.

Organized forgers have been at work in Chicago, several have been detected, and it is expected that at the end of the month, when bank accounts are checked up, it will be found that thousands of dollars have been stolen through a systematic plan of check raising.

An Irish Catholic hermit lately died in Chicago, who for many years has lived in a church tower on one meal a day. As he spent years in penance and prayer before the image of the Virgin Mary, the Catholics of Chicago consider him to have been a very holy man.

United States officers have seized some small vessels at Fernandina, Fla., containing a considerable quantity of arms and ammunition. It was evidently a part of some filibustering expedition, but it is not known for what country the expedition was designed.

The board of health at Oyster Bay, N. Y., ordered all church services to close, owing to the prevalence of scarlet fever. The Catholic priest of the church there paid no attention to the order. He will be prosecuted. He says he cannot omit services without an order from his bishop.

The explosion of 1500 quarts of nitroglycerine near Gibsonburg, O., Jan. 13, was felt all through northwestern Ohio. Pictures were shaken from the walls of houses twenty-three miles distant. The idea was quite general that it was an earthquake, until the cause was learned.

The difficulties between Mr. W. K. Vanderbilt and wife have been so far settled that he has agreed to pay her \$250,000 a year as long as she lives, and not to oppose the divorce proceedings which his wife has instituted. She also has the use of two palatial residences, one in New York and one in Newport.

During the past week the employees of nearly all the street-car lines in Brooklyn have been on strike, the grievance of the men being that they do not have steady wages. The general sympathy of the people of the city is with them. Several severe riots have taken place, and one policeman was badly and perhaps fatally injured. The Brooklyn militia have been called out.

Much energetic work is being done for the relief of the drouth sufferers of the western plains. The relief committee at Omaha reports 240 car-loads of clothing and provisions which have been raised and are now being distributed. The railroads are distributing supplies free of charge. The work was begun none too early, as reports of suicides among the distressed people are already appearing.

There is now reason to believe that the gigantic steal of \$350,000, from the State of South Dakota by the absconding treasurer, W. W. Taylor, was not made by him alone, but that many parties are implicated in it. Evidence is cropping out that there has been a long continued conspiracy and systematic robbery of the State. Among those implicated is Colonel Ruth, commissioner of public lands. Ruth has gone to Pennsylvania. The legislature has begun an investigation, and startling developments are expected.

#### FOREIGN.

The French forces in Madagascar have bombarded Fara-Fatra. The Hovas were defeated and retired after a severe loss.

A bomb explosion in a Paris street, Jan. 14, shows that the anarchists are still plotting mischief. No one was killed by the explosion.

Argentina has voted \$2,000,000 as a war credit in view of a possible quarrel with Chili over the frontier.

The last note of Mexico to Guatemala partakes of the nature of an ultimatum, and demands an immediate answer.

Hereafter in the German military schools the French language is to be dropped, and the English will take its place.

A credit of \$50,000 has been sanctioned by the French Chamber for the treatment of diphtheria with the new anti-diphtheritic serum.

Some ignorant Russian peasants have lately been sent to Siberia for offering a human sacrifice, by which they hoped to avert a famine.

A heavy gale raged along the coast of Great Britain, Jan. 13. Much damage was done to shipping. Some small vessels were lost with all their crews.

Forty-four farms, having an area of 601,810 acres, were recently sold in Natal for \$2.50 an acre. It was stipulated that each purchaser should occupy the land.

Spurious American school bonds and mortgages have been sold in England in great numbers. It is estimated that the company engaged in this fraudulent business has taken \$8,000,000.

The United States and Italy will demand of Morocco damage for the boarding and robbing on the high seas by Moorish pirates of the Italian bark "Sentalo," from Philadelphia to Naples with a load of petroleum.

Colonel Monteil, in command of the French forces in Tonquin, reports that in an engagement, Dec. 31, six sharpshooters were killed, including two officers. The enemy, however, was driven off with heavy losses.

Four new railways in the south and southwest of Russia will be purchased by the government next March. The lines are looked upon as highly important for mobilizing purposes, and they are also of considerable value from an economic point of view.

During the Christmas season King Humbert of Italy gave \$80,000 for distribution among the poor, preference being shown to orphans, poor children of soldiers, widows, and old people incapable of working. For a year and a half the king has not touched the income of the crown, and no other monarch spends so much money for charitable purposes.

At the Paris arbitration between the United States and Great Britain in regard to the Bering Sea seal fisheries, it was agreed that the United States should pay Great Britain the sum of \$425,000 for damages. That money is now due; and Mr. Gresham has made a statement of the matter before the House. The money is to reimburse owners of British sealing vessels which were seized by United States cruisers.

## The Sabbath-School.

"The entrance of thy words giveth light."—Ps. 119:130.

### LESSONS ON THE SANCTUARY.

#### Lesson 4.—Earthly Sanctuary.—Continued.

(Additional Notes, Sabbath, Jan. 26.)

As before intimated, the sanctuary and its appurtenances were essentially typical of spiritual things. Not of one thing or of one system of services, but of a variety of objects. Primarily they represented the expiatory work of Christ, and were designed to educate the children of Israel, as object-lessons are now used to illustrate the lessons given to our children. The instructions thus given were designed to aid and strengthen their faith in the real work of Christ in their behalf.

Now that Christ has come, we may still study the sanctuary and its belongings, not only for what it taught them and for its more obvious signification, but also for the illustrations of sacred truth, which it was designed to convey, but which were not so easily grasped. Seen in the light of Christ and his teachings, the subject of the sanctuary has a meaning that it does not have without that radiant light.

The earthly sanctuary was a type of the heavenly. It was a type of Christ himself; it was typical of the church, and of individual Christian life. Emphatically and primarily it was designed to be a dwelling-place of God. And as the Father was in the Son, as God is manifested among his people, and as he dwells in the hearts of his children, so all these truths have their relation to the sanctuary.

God's presence is inseparably connected with his law. Therefore, in order that he might inhabit the sanctuary, his law must first be placed there. For this purpose the ark was built. Upon the tables of that ark the law was inscribed by God's hand. But in God's administration mercy unites with truth; there "mercy and truth are met together." Ps. 85:10. So to the ark was fixed the mercy-seat. God's government is unique in the

respect that it perfectly combines justice and mercy without sacrificing the least consideration of either.

In the sanctuary, the ark was the central figure. It was within the inner apartment. It was the heart of the sanctuary. The Saviour says, "Thy law is within my heart." And where God's law dwells, there his will is supreme. God "desirest truth in the inward parts." Ps. 51:6. There is where he placed his law in the sanctuary, not outside as a gazing-stock for the passer-by. So in our experiences he proposes to put his law in our inward parts, to write (not to have us write) his law in our hearts. Jer. 31:33. A profession of adherence to God's commandments is not what is meant. But it is the indwelling presence of God and his law which sanctifies the place and renders holy all that is connected with it. Without the shekinah the sanctuary was but a pretense. And when the ark was removed, God departed. But the divine presence brings truth, mercy, righteousness, and peace.

**Lesson 5.—Levitical Priesthood.**

**Why the Levites were chosen.**—The Lord claimed the first-born males of man and beast in view of his having saved the first-born on the Passover night. Ex. 13:11-16. But in the place of the first-born sons of Israel God accepted the tribe of Levi. Num. 3:12, 13. These were appointed to the care of the tabernacle. Levi had three sons,—Gershon, Kohath, and Merari. Among the sons of Kohath was Amram, who was father to Moses and Aaron. It was not necessary that all the sons of Levi should be priests, though all Levites were men upon whom God had special claims, and Levites are frequently mentioned in connection with priests. The family of Aaron was chosen to the priesthood; but these became so numerous that many of them were not called to officiate, though their birthright was recognized.

**The Ephod.**—This was a garment made in two parts of material as described in the text. Ex. 28:6, 7. One part covered the back, the other the front of the body, and the two parts were joined on the shoulders. It was also retained in place by the curious girdle.

**The Robe.**—A long garment reaching to the feet, and worn under the ephod.

**Brodered Coat.**—A close garment with sleeves and was worn under the robe next to the person.

**The Miter.**—According to commentators this word means to wrap around, and refers to a turban such as is now much worn in oriental countries.

**"For glory and for beauty."**—The priestly garments were to be made for glory and for beauty (verse 2), both on account of the dignity of the office and to represent heavenly things. The garments of salvation are called beautiful garments. G. C. T.

**Publishers' Department.**

**"BULLETIN" APPRECIATED.**

WE are just in receipt of a letter from the secretary of the tract society of South Africa, which is full of encouragement. The secretary says:—

"Your letter in regard to the General Conference Bulletin was duly received. We forward our order, and it places a copy of the Bulletin in every Seventh-day Adventist family in South Africa. All will have a chance to read it. God greatly blessed the reading of the Bulletin two years ago to all our people here. The work took new life from that time, and we can see great growth in grace in many. While those at the General Conference saw and heard, we only had the privilege of reading; but God gave much of his Spirit to send the living word home to our hearts. I rejoice that I had the privilege of reading the last Bulletin, and I have loved and trusted God more since that time than I ever did before. We will have special seasons of prayer here that God will pour out his Spirit at the General Conference, and that we, here, may also receive of the latter rain."

We trust that our brethren and sisters all through the field will appreciate the Bulletin as fully as they appreciate it in South Africa; and we hope that every tract society secretary will be as successful in getting this publication placed in each Seventh-day Adventist family in his territory.

And, by the way, why would it not be a good idea for the various tract societies to arrange to supply the Bulletin to those of our people who are too poor to take it themselves? We have received quite a number of letters at this Office from brethren and sisters who said that they were anxious to have the Bulletin, but that they did not have the money with which to subscribe for it. We do not see why those who are too poor to subscribe for it should be deprived of its daily visits. We hope that our leading brethren all through the field will have this matter in mind, and that arrangements may be made whereby the poor may have the privilege of reading this publication.

Subscriptions for the Bulletin are now coming in at quite an encouraging rate, but we sincerely trust that

no Seventh-day Adventist will put the matter off until the institute begins before sending in his order. It is now only a little over a week until the beginning of the institute. Brethren and sisters, if you have not sent us your order for the Bulletin, send it without delay. This is our last chance to notice the subject before the publication begins. Remember that orders may be sent either through your tract society or to the International Tract Society, Battle Creek, Mich.

A. O. TAIT.

**SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION.**

**Thirty-fifth Annual Meeting of the Stockholders.**

THE Seventh-day Adventist Publishing Association will hold its thirty-fifth annual session (fourth annual session under the new charter) in Battle Creek, Mich., on Wednesday, Feb. 20, 1895, at the Tabernacle, at 10 a. m., for the election of a Board of Directors for the ensuing year, and the transaction of any other business that may come before the meeting. Any shareholder who cannot be present has the privilege of selecting and empowering some one, if he has not already done so, to represent him by proxy.

Blank forms for proxy will be sent to any who may request them.

- O. A. OLSEN,
  - URIAH SMITH,
  - W. H. EDWARDS,
  - A. R. HENRY,
  - HARMON LINDSAY,
  - LYCURGUS McCoy,
  - H. W. KELLOGG,
- Directors.

**SEVENTH-DAY ADVENTIST EDUCATIONAL SOCIETY.**

THE annual meeting of the Seventh-day Adventist Educational Society will be held at the Tabernacle in Battle Creek, Mich., Feb. 18, at 3 p. m., for the purpose of electing a Board of Trustees for the ensuing year, and transacting such other business as may properly come before the meeting.

- U. SMITH,
  - W. W. PRESCOTT,
  - O. A. OLSEN,
  - J. H. KELLOGG,
  - A. R. HENRY,
  - J. FARGO,
  - G. C. TENNEY,
- Directors.

**PAPERS WANTED.**

ELDER L. G. MOORE, of 600 Kalamazoo St. West, Lansing, Mich., wishes late clean Seventh-day Adventist papers for missionary purposes.

**Obituary Notices.**

"Blessed are the dead which die in the Lord from henceforth."—Rev. 14:13.

LEWIS.—Died at Florence, Los Angeles Co., Cal., of heart-disease, Dec. 18, 1894, Mrs. Viola Jane Lewis, aged nearly nineteen years. She lived in her daily life the principles of Christianity. W. E. PRICE.

SCOFIELD.—Died Oct. 5, 1894, at Coldwater, Mich., Miriam V. Scofield, of typhoid fever, aged 47 years, 9 months, and 18 days. She accepted the truth in 1882, and died in the faith, with the expectation of seeing Jesus at the first resurrection. She leaves a husband and one child. A. E. S.

BLACKFORD.—Died Dec. 27, 1894, in Brighton, Digby Co., Nova Scotia, Daniel Blackford, of Tiverton, N. S. Brother Blackford accepted the truth some fourteen years ago, through the labors of brother J. R. Israel. He always had an interest with God's commandment-keeping people, and was at all times an earnest defender of God's word and truth for these times. The funeral services were conducted by Elder Cook (Disciple). AMOS E. OUTHOUSE.

JOHNSON.—Died at San Pasqual, Cal., Jan. 1, 1895, of spinal meningitis, Paul M. Johnson. Though he was a great sufferer and was cut down in early youth, he gave such evidence of a knowledge of and love for Jesus that the tears of the weeping friends were not unmingled with joy because of the blessed hope. Paul was born April 15, 1891. He leaves a sister with his parents trusting in the Lifegiver. Discourse by G. K. OWEN.

**Appointments.**

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—Mark 16:15.

A MINISTER from Battle Creek with other brethren will meet with the church at Convis, Mich., Sabbath, Feb. 2. Brethren from Marshall are invited to meet with us.

**NOTICE!**

TEN or twelve first-class, bright, intelligent, well-educated, healthy young men can be received into the Sanitarium Missionary Training Class this spring, if well recommended. For further particulars address J. H. Kellogg, M. D., Battle Creek, Mich.

WANTED.—A young man wishes to work for a Seventh-day Adventist in the Western or South-western States. Used to farm work. Please state wages. Robert H. Parker, Box 831, Waterloo, Seneca Co., N. Y.

WANTED.—As a companion on the road, a man of energy who is a stenographer and a good salesman. E. E. Miles, South Lancaster, Mass.

**Travelers' Guide.**

**MICHIGAN CENTRAL**

"The Niagara Falls Route."

Corrected Nov. 18, 1894.

EAST.	*Night Express.	†Detroit Accom.	‡Mail & Express.	*N. Y. & Bos. Spl.	*Eastern Express.	*Atlantic Express.
STATIONS.						
Chicago	pm 9.30		am 6.50	am 10.30	pm 8.30	pm 11.30
Michigan City	am 11.35		8.60	pm 12.17	5.20	am 1.19
Niles	am 12.45		10.15	1.15	6.23	2.45
Kalamazoo	2.15	am 7.20	11.55	2.30	7.40	4.35
Battle Creek	3.00	8.10	pm 12.50	3.05	8.18	6.22
Jackson	4.30	10.00	2.40	4.25	9.35	6.50
Ann Arbor	5.40	11.05	3.50	5.15	10.25	7.47
Detroit	7.10	pm 12.20	5.30	6.15	11.25	9.20
Buffalo				am 12.35	am 6.45	pm 5.30
Rochester				3.38	9.55	8.40
Syracuse				5.40	pm 12.16	10.45
New York				pm 1.45	6.45	am 7.00
Boston				8.45	11.45	10.50

  

WEST.	*Night Express.	*N. Y. & Bos. & Chi. Sp.	‡Mail & Express.	*N. Shore Limited.	*Western Express.	†Kalam. Accom.	*Pacific Express.
STATIONS.							
Boston			am 10.30	pm 2.00	pm 3.00		pm 7.15
New York			pm 1.00	4.30	6.00		8.45
Syracuse			8.30	11.30	am 2.15		am 7.20
Rochester			10.37	am 1.20	4.10		9.55
Buffalo			11.45	2.20	5.30		pm 3.30
Detroit	pm 8.45	am 6.30	am 7.20	8.30	pm 1.10	pm 4.35	11.10
Ann Arbor	10.25	7.30	8.43	9.25	2.15	5.57	am 12.15
Jackson	11.40	8.55	10.49	10.30	3.15	7.35	1.25
Battle Creek	am 1.17	9.48	pm 12.15	11.43	4.31	9.13	am 2.56
Kalamazoo	2.10	10.27	1.00	pm 12.22	5.09	10.00	3.36
Niles	4.00	11.48	3.00	1.40	6.27		5.00
Michigan City	5.09	pm 12.60	4.25	2.45	7.22		6.00
Chicago	7.10	2.40	6.35	4.30	9.05		7.50

\*Daily. †Daily except Sunday.  
 Kalamazoo accommodation train goes west at 8.05 a. m. daily except Sunday.  
 east at 7.27 p. m.  
 Trains on Battle Creek Division depart at 8.10 a. m. and 4.35 p. m., and arrive at 12.40 p. m. and 6.55 p. m. daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.  
 GEO. J. SADLER, Ticket Agent, Battle Creek.



**CHICAGO & GRAND TRUNK R. R.**

Time Table, in Effect Nov. 18, 1894.

GOING EAST.						GOING WEST.					
Read Down.						Read Up.					
10	4	6	42	2		11	1	9	23	6	
Mail	L'd	A.	Mixed	Pt. H.		Mail	Day	R'd	B. G.	P' Ho	
Ex.	Ex.	Ex.	Tr'n	Pass		Ex.	Ex.	Ex.	Ex.	Ex.	
am	pm	pm				pm	pm	pm		am	
9.00	9.10	8.15			D. Chicago A.	6.45	1.50	9.10		7.60	
11.25	5.05	10.30	6.00		Valparaiso	5.05	11.35	7.10		5.45	
pm					South Bend	3.10	10.15	5.44		4.10	
1.05	6.30	12.00	10.05		Cassopolis	2.15	9.40	5.19		3.28	
1.46	7.12	11.45	12.40		Schoolcraft	1.20					
2.39		7.33	3.42		Vicksburg	1.10	8.62				
2.44	7.58	1.48	4.50	am	Battle Creek	12.15	8.15	9.55	9.35	1.50	
3.30	8.38	2.40	6.20	7.00	Charlotte	11.14	7.23	3.07	8.40	12.53	
4.33	9.26	3.25		7.47	Lansing	10.10	6.55	2.40	8.00	12.20	
5.10	9.55	4.00		8.20	Durand	9.35	6.05	1.65	6.00	11.28	
6.30	10.45	5.03		9.30	Mount	8.35	5.38	1.28	5.47	10.35	
7.30	11.17	5.40		10.05	Lapeer	7.49	5.02	1.00	5.10	10.01	
8.35	11.50	6.15		10.53	May City	7.28			4.48		
8.12	am	6.35		11.06	Pt. H'n Tunnel	6.50	5.50	11.55	3.50	8.45	
9.50	1.00	7.30		12.05	Detroit	am	am	am	pm	pm	
9.25	am				Toronto		9.20			1.00	
	8.15	8.25			Montreal		9.15				
	9.15	7.25			Boston		8.30				
	8.12	7.15			Susp'n Bridge		10.15	7.05		2.25	
	7.50	4.25			Buffalo					1.00	
	7.00	5.40			New York		8.15	6.10		8.00	
	8.53	8.03			Boston					7.00	
	am										
	11.20										

Trains No. 1, 3, 4, 6, run daily; Nos. 10, 11, 2, 23, 42, daily except Sunday.  
 All meals will be served on through trains in Chicago and Grand Trunk dining cars.  
 Valparaiso Accommodation daily except Sunday.  
 Way freights leave Nichols eastward 7:15 a. m.; from Battle Creek westward 7:05 a. m.  
 †Stop only on signal.  
 A. B. MCINTYRE, Asst. Supt., Battle Creek.  
 A. S. PARKER, Pass. Agent, Battle Creek.

## The Review and Herald.

"Sanctify them through thy truth: thy word is truth."

BATTLE CREEK, MICH., JANUARY 22, 1895.

### CONTENTS OF THIS NUMBER.

POETRY.—Two Coverings, J. G. LAMSON—The Angel of Mercy, ANNIE A. SMITH—Can it be? MRS. H. C. PARROTT	49, 51, 52
CONTRIBUTORS.—The Followers of Christ Will be Missionaries (Concluded), MRS. E. G. WHITE—Who are the Elect? ELDER FRANCIS HOPE—The Public Dance, H. M. LAWTON—Christ the Seed of David, ELDER J. H. DURLAND—"That They Might Know Thee," E. E. FARNSWORTH—Church Music, W. F. HILLMAN—Beliefs of the Oriental Churches, L. J. CALDWELL	49-51
HOME.—Refreshing Drinks and Delicacies for the Sick, MRS. E. E. KELLOGG—Danger from Cold Feet, DAVID PAULSON, M. D.—A Father's Prayers—Graham Flour, MRS. D. A. FITCH	52, 53
MISSION FIELD.—South Africa, ELDER A. T. ROBINSON—Argentina, ELDER F. H. WESTPHAL	53, 54
SPECIAL MENTION.—France and Madagascar, M. E. K.—The Deadly Novel, G. C. T.—Will Satelli Humberg the Nation? M. E. K.—The French Crisis, M. E. K.—South Dakota's Misfortunes, G. C. T.—South America, G. C. T.	54, 55
EDITORIAL.—Editorial Correspondence—What Is Faith to Us? G. C. T.—The Development of the Gospel, M. E. K.—The Baltic Provinces, L. R. C.—The General Conference, O. A. OLSEN—Answers to Correspondents, G. C. T.	56-59
PROGRESS.—Reports from Illinois—Ohio—South Dakota—Upper Columbia—Iowa—Colorado—Reports from the Week of Prayer—General Conference Bible School	59-61
NEWS	61, 62
SABBATH-SCHOOL	62, 63
PUBLISHERS' DEPARTMENT	63
OBITUARIES.—Lewis—Scofield—Blackford—Johnson	63
APPOINTMENTS	63
EDITORIAL NOTES	64

The REVIEW AND HERALD Index for 1894 is now ready, and will be sent free to all subscribers who request it. Application should be made at once.

We are just informed that brother Miller, of Wampum, Pa., has been waited upon by a committee consisting of two ministers, who ordered him to close his stationery store on Sunday under penalty of prosecution. Those ministers wear a shepherd's garb, but they speak like a dragon.

Good Health for January, 1895, is fully up to the high standard attained by this most excellent journal. We heartily wish that all our readers might have the benefit of its instruction. In the matter of cash value alone there are few places where a dollar might be so profitably invested; and this is the least of its many values. Send for sample copies to *Good Health*, Battle Creek, Mich.

In response to our notice two weeks ago, brother James Skinner, 1505, E. St., Lincoln, Neb., writes as follows: "I have been placed by the Conference Committee in charge of the relief work, and all distribution is made from this office to the sufferers in the West. Any help that you can send us in the way of clothing, food, or money, will be most gladly received. Our supply is inadequate for the demand, especially in the line of underwear, hosiery, and shoes. And as for food, we cannot get enough to supply one fourth of those who are in want, *even among our own people*. We are glad to learn that an interest is springing up in behalf of the poor sufferers out in these Western States, and we hope a hearty response will be made to this call. There are so many calls that our supply has run short. We shall anxiously look for a speedy and liberal response to the above. James Skinner."

The names attached to this movement are Elders W. B. White, D. H. Lamson, J. C. Middaugh, L. A. Hoopes, J. J. Devereaux, members of the Nebraska Conference Committee,

A letter from Florida which we will give next week cites another instance of prosecution in the case of brother H. S. Giddings, who was arrested for Sunday labor and at once brought before the criminal court. He is liable to a fine of \$50, but the judge deferred sentence.

It should be distinctly understood that the columns of the REVIEW are not open for promiscuous advertising. The privilege of inserting brief notices and wants has been conceded subject to the discretion of the managers. It is their design that this privilege shall be confined to those in needy circumstances or to those who contemplate changes that will better enable them to serve the cause. To guard against imposition in the future, it has been decided to adhere strictly to the rule requiring that the one desiring such notice must be personally known to the managers of the REVIEW AND HERALD or the notice must be accompanied by suitable commendations from some one of standing who is known to them.

The importance of our various clerks and secretaries making correct and prompt reports is illustrated by the way our denominational statistics stand in a compendium of religious sects published lately in the *Independent*. There the number of Seventh-day Adventist ministers in 1890 is given at 284 and in 1894 at 210. The editor apologizes for the imperfections that the report may contain on the grounds of the impossibility of obtaining correct statistics of religious organizations. We congratulate ourselves on our thorough organization; but we are weak in the matter of obtaining correct statistics. It is because so many of our secretaries are either careless or inefficient. The secretary of the General Conference is ready to do his duty, but he is wholly dependent upon Conference secretaries, and they in turn depend on the church clerks. We hope that the Conference this year will mark an era of improvement in this respect.

A good ship is not built for pleasant weather and smooth sailing, but for rough seas and trying places. Many a ship makes a gallant show as it leaves the harbor with all happy and prosperous on board, but goes to the bottom of the ocean when the testing times come. It illustrates Christian character. How many there are who make a very brave show and give great promise of success until the storm comes, and then they ingloriously settle beneath the waves. Pleasant surroundings and congenial companions do not test our real stability; the enemy does that, and well is it for us if we abide the shock. The gallant ship leaving her wharf on her first trip is not really as much entitled to our admiration as the salt-covered veteran of storm and wave that moves quietly to her place in the slip after a terrible conflict with the elements in which every bolt, rope, plate, shaft, crank, and piston has faithfully withstood the test of tempest rack. So also, "Blessed is the man that endureth" trial.

### BOUND GENERAL CONFERENCE "BULLETINS."

In last week's REVIEW we stated that the General Conference *Bulletin* would be furnished in full cloth binding for 85 cents, and that 25 cents extra would have to be added for postage

when it was sent out by mail. Some of our brethren have since requested the *Bulletin* in half leather binding, and I will say that we will furnish it in half leather for \$1 per copy, with 25 cents additional for postage when mailed. Orders should be sent to the International Tract Society, Battle Creek, Mich. For further *Bulletin* notice see Publishers' Department, previous page.

A. O. TAIT.

### ELDER SMITH'S RETURN.

Our last paper stated that Elder Smith had reached London, and would return to this country in about two weeks. Later we learned that he would be here sooner than that, as he intended to sail Jan. 9. Thursday, Jan. 17, a telegram announced his arrival in New York, and that he would be here on the following day; and just before the Sabbath, Jan. 13, accompanied by his son Wilton, he arrived in Battle Creek. Although travel-worn and somewhat bruised, the result of being flung down the stairs headlong by a violent lurch of the ship during the storm of last week, brother Smith is in good health and spirits, and says that he is ready for work.

To say that we are all glad to see him is but a feeble expression of our feelings, and we are sure that the many readers of the REVIEW will also rejoice in his safe return. Especially are we grateful to God who has guided his steps, preserved his life, and permitted him to return to his home and to his post of duty. Like nearly all Americans after they go abroad, brother Smith thinks that there is no country like his own, and he has seen no place that looks so good to him as Battle Creek, Mich., which from this time will be his address. Another week he will undoubtedly speak for himself. M. E. K.

### PERSONALS.

Brother R. B. Craig, now of Argentina, will not return to this country at once, as his wife's health is improved.

Brother O. P. Norderhus has arrived at his destination, Bergen, Norway, and has joined brother Clausen in his work.

Brother Baharian, of Constantinople, will attend the General Conference provided he can get out of the Turkish dominion.

Elder J. A. Brunson and wife, of Asheville, N. C., who embraced present truth last summer, are at the Sanitarium and will remain with us until after the Conference.

Brethren T. H. Davis and F. W. Bishop arrived in Valparaiso, Chili, Dec. 8. These brethren have gone from California to Chili to engage in the canvassing work.

From Australia we learn that brethren S. T. Belden and Chas. Anderson, accompanied by their wives, have gone to reside in Norfolk Island; and C. D. Baron goes to Lord Howe's Island.

The Foreign Mission Board having recommended that brother W. W. Eastman, of Texas, go to the West Coast of Africa to labor, he has consented so to do, and will go to that field after Conference.

Brother W. H. Thurston, of Brazil, S. A., reports that a young Portuguese colporter has lately embraced the truth. This brother will continue his work selling Bibles from lack of subscription books in the Portuguese language.